MENNONITE LIFE

April, 1954

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

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Will appreciate the opportunity *Mennonite Life* offers for more intensive study of a particular phase of our life and heritage. Specifically we suggest:

1. The series on Aanabaptist Mennonite history by Roland H. Bainton of the Yale Divinity School published in the issues of July, October, 1953; and January and April, 1954. This complete series of issues is still available.

2. Attitude toward and treatment of mental illness. This will be featured in the July, 1954, issue.

3. Other topics for study readily suggest themselves as, Mennonite art, relief and rehabilitation, Mennonite leaders, etc.

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Mennonite Life

North Newton, Kansas

COVER

Bethel College Library

Photo by Loris Habegger

MENNONITE LIFE

An Illustrated Quarterly

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April, 1954 No. 2

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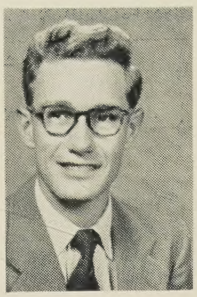
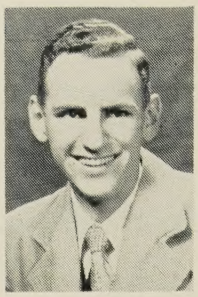
Contributors in this Issue

(From left to right)

PAUL PEACHEY, Eastern Mennonite College, completed his Ph.D. at Zurich, writing on the background of the early Swiss Anabaptists (p. 63).

ARTHUR ISAAK, graduate of Bethel College, assistant pastor of the Bethesda Mennonite Church, Henderson, Nebr. (p. 60).

CURTIS JANZEN is returning to America after having spent two years in MCC-PAX service in Germany (p. 80).

JACOB SUDERMAN teaches German in the Extension Department of the University of Indiana, South Bend, Indiana (p. 51).

MELVIN GINGERICH, director of the Mennonite Research Foundation, is a frequent contributor to Mennonite periodicals (p. 56, 91, 92).

A. D. STOESZ has been chief of the regional nursery division of the U.S. Soil Conservation Service, Lincoln, Nebr. (p. 60).

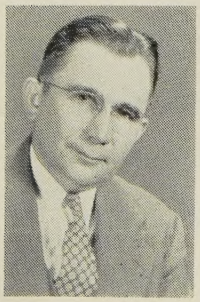
CORNELIUS KRAHN, now in Holland, is editor of *Mennonite Life*, director of Bethel College Historical Library (p. 92).

WALTER GERING, contributor to Mennonite periodicals, pastor of Bethel Mennonite Church, Mountain Lake, Minn. (p. 76).

MARIE BIRKHOLTZ-BESVATER, Mennonite artist of Prussia, lives in Buenos Aires. Painting of husband in background (p. 50).

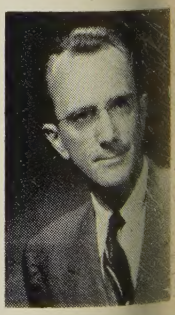
ROLAND H. BAINTON, of Yale Divinity School, completes his series from the Menno Simons Lectureship in this issue (p. 83).

MILO STUCKY, principal, Buhler Rural High School is past Vice-President of Kansas State Teachers Association and member, Kansas Commission for Improvement of Secondary Education (p. 71).



HARRY E. MARTENS, business manager of Bethel College, spent a year's leave of absence as relief commissioner for the M.C.C. (p. 71).

JOHN F. SCHMIDT, is assistant in the Bethel College Historical Library and assistant to the editor of *Mennonite Life* (pp. 68, 91, 92).



NOT SHOWN

DAVID P. NEUFELD, former secretary of the Mennonite Conference of Alberta, is now MCC worker at Bremen, Germany (p. 57).

ACKNOWLEDGMENTS

In the January issue we failed to give credit to Arnold J. Regier, Rosthern, Sask., for making available the pictures of seventeenth century Hutterite ceramics on pages 34-37. Photography top, p. 54, pp. 68, 69, top and bottom left, p. 70, Loris Habegger. Map p. 56, *The Mennonite Encyclopedia*. Photographs pp. 63-65, Soil Conservation Service, United States Department of Agriculture. Photography bottom right, p. 70 and p. 90, Kenneth Hiebert. Photography pp. 72-74, Arnold S. Baergen. Drawing p. 76, Lois Duerksen. Illustrations pp. 83 and 88, photostat copies by Roland H. Bainton of drawings in Dutch *Martyr's Mirror*.

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e the Pawns of Fate or the Children of God?

Providence

BY JACOB SUDERMANN

E Mediterranean was a Roman ocean. The mark-
ıgs of the ships riding at anchor, either at the
ier or farther out in the harbor of Apollonia,
ble proof of this. The seamen, themselves, came
parts of the Empire to load the products of
a, whose proud city, Cyrene, famed for trade
ure, nestled securely on the high, fertile plateau
ıgues inland from its harbor satelite.

Libyan stevedores, stripped to the loincloth,
stening backs under baskets filled with grain.
ıdged up the gangplanks, bare toes gripping the
aked footing, to dump their loads and return
her in endless belt fashion. The raucous cries of
emen, urging more speed and shouting directions,
ve the general monotone hubbub of shore activ-
the surging noisome surf, breaking in fine spray
the chalk cliffs facing the sea.

waiting ships rose and fell in a rhythmic pattern,
ıed by the weight of the cargo already deposited
force of the incoming rollers. Woe to the steve-
o misjudged this rhythm. Not only was he sub-
a stream of salty vocabulary for the threatened
ıis load; he was also in personal peril. A fall be-
ıe pier and the grinding contact of the sides of
ıg ship meant almost certain death.

boat was moving out; another was tacking under
ı of skilful hands to take its place. A man of
age stood at the rail of the former, leaning far
sturing a reluctant farewell to two frantically
youths whose faces spoke eloquently of a yearn-
o along. He was a Hebrew, unmistakably so, yet
spicuous among those lining the rail. There were
thers of his own race, pilgrims going "home," in
ıal manner of speaking, to satisfy that unquench-
ıving once to eat the Pascal Lamb in the Holy
d to set foot in the courts of the Temple. It would
at comfort in old age to look back upon such an
ce After that one could await the call of death
ign" soil with a tranquil heart.

gap between the outgoing ship and the receding
widened considerably. The man at the rail ceased
His face reflected the serious quality of his
s. The journey had begun. It was no light matter
his inexperienced sons in charge of the family
se at Cyrene. Travel by sea was at best a hazard-
ıpation, not to mention the chances of contracting
tal disease enroute. It would have been more rea-
to have stayed safely at home, but reason is not
adequate to curb the inexplicable yearnings of the heart, the perennial homing instinct of the soul. In a Hebrew this longing was never stilled until the hand of Death released his restless soul to seek its permanent level.

"Wonderful boys, those, Shimon," said a voice at his side. The man Shimon looked up in glad surprise. He beheld the Greek merchant, Demetrius, with whom he had dealt frequently in Cyrene.

"How providential that we are taking the same boat!" The other smiled provocatively.

"I would call it fate, Shimon, but it's all the same, providence—fate, a matter of words, or don't you think so?"

The Hebrew laughed goodnaturedly. "How typically Greek, Demetrius. I believe you are trying to draw me into a philosophical discussion. I will humor you by answering "No" to your question. Fate and providence are not synoyms. The distinction, of course, depends on one's idea of Divinity."

"And I will parry your thrust, Shimon. Whether one believes in a single deity or in many has no bearing on the matter. In either case man's destiny is determined by the one or the many; the result is always the same, unless you wish to argue that deity can be at fault sometimes."

"At fault? Never! You will not catch me in that trap."

"True, Shimon. We cannot admit imperfection in deity without casting doubt on its authority. To do so would also erase the distinction between deity and man. But how do you support your statement that there is a difference between fate and providence? I would like to hear it."

"The fate concept, Demetrius, is enervating. To believe in it is to float aimlessly on the sea of life like driftwood. Such belief eventually saps mental and moral vigor because fate is blind; fate assumes a disinterested deity, one that decides the future of an individual or a whole society and then turn its back with no thought of intervention, with no expression of further solicitude or feeling."

"There is truth in your argument, Shimon, but the advantage of such deities is that one has no moral obligation toward them, since they have, so to speak, set your life's course and then washed their hands of any further responsibility. You Hebrews are always worrying about your morality. Night and day you are haunted by the all-seeing eye of Jehovah and the poised thunderbolt of retribution. We Greeks are free of all that. We do not lose energy in endless weighing of right and wrong. It

makes no difference how we conduct our lives in terms of deity, only in terms of physical pain."

"Then you do not believe, like your compatriot, Socrates, in virtue as the greatest good?"

"No, and I will tell you why, Shimon. To believe that would clash with the concept of fate. That is, of course, why Socrates was executed. He was a heretic."

"Then what is the greatest good in your opinion, Demetrius? But wait, you do not need to tell me. You have already given yourself away. You ascribe to Aristippus' belief that pleasure is the greatest good."

"If you must classify me with some school of philosophy, I shall be content to be called a disciple of that great citizen of Cyrene. Can you pick any flaws in his system?"

"To my satisfaction, I can, Demtrius, but whether I can convince you of it remains to be seen."

"Well proceed friend, I have always prided myself on an open mind."

"Your belief is that happiness is the result of the pursuit of pleasure. Have I stated it correctly, Demetrius?"

"That is correct."

"Does the pursuit of pleasure always result in the experience of pleasure?"

"No, Shimon, we sometimes make mistakes. That was my meaning when I said, it makes no difference how we conduct our lives in terms of deity, but only in terms of physical pain."

"Is this pursuit of pleasure then a trial and error procedure?"

"I must admit that it usually works out that way, but it is not necessary to fumble along. The intelligent man can exercise prudence and avoid pain."

"Then the exercise of prudence more or less insures pleasure?"

"More or less, Shimon."

"Then you must admit prudence is primary and pleasure is secondary, for the lack of prudence produces pain."

"It doesn't always produce pain; a person can be lucky sometimes."

"But that puts you back on the trial and error basis, you claim to be an intelligent man, do you not?"

"I like to think that, naturally."

"Then, Demetrius, you will also rely more on prudence than on luck?"

"All right, I will admit prudence is primary for me."

"If that is the case, you must also admit that prudence is a greater good than pleasure, for it can produce pleasure."

"You are shrewd, Shimon. I cannot refute your argument, and now I think you are going to ask me if prudence is not a virtue and thereby prove to me that Socrates was right in declaring virtue the greatest good."

"Exactly Demetrius; now you are talking like Socrates, and didn't you say a moment ago he was a heretic in respect to the Greek dogma of fate?"

"I did say so and admit to a little of Socrates' influence. I actually believe in a kind of fate that can be modified by the exercise of prudence, but that does not change my final destiny. If the gods have ordained my death in Jerusalem this trip, there I shall die regardless of prudence. Now how is your concept of providence superior to this?"

"Well, Demetrius, since you do not believe in fate in an absolute sense, you make my task easier, and that you believe in the superiority of prudence to pleasure will hardly put you in a strong position to deny the importance of another virtue."

"Which one, Shimon?"

"I am thinking of justice. How would you grade it in respect to prudence?"

"Prudence stays at home, justice goes abroad."

"Admirably stated, Demetrius. And what affects other human beings is more important than what relates solely to yourself?"

"Inasmuch as it effects more persons than one, yes."

"Then justice, being superior to prudence, must also be superior to pleasure?"

"I can find no flaw in your argument, Shimon."

"Tell me Demetrius, where would you expect to find justice as an absolute virtue, among men, or your gods?"

"Among the gods, of course."

"Even among men, do poets regard their creation lightly? The craftsmen their's? Parents their offspring?"

"The answer is obvious, Shimon."

"If there is a basic respect and feeling for creation among men, how do you account for it?"

"One cannot slight what is essentially a part of oneself. That would be perversion of justice, especially in respect to parents and children."

"Now we are coming to the point, Demetrius. How can you hold to a concept that would brand Divinity with a perversion you do not allow even on a human level. Does Divinity create man, launch him into life, set his final destiny, and then withdraw to some inaccessible isolation in voluntary separation from its creature? That would be injustice by perfection, an impossibility!"

"It would certainly seem to be that, Shimon, but who can remonstrate with the gods about it?"

"If your concept of fate allows injustice in Divinity, Demetrius, you have brought your gods down to the level of men. They are not worthy to be worshipped anymore than some exceptional man perhaps. My concept of providence does not allow this. In my God resides absolute justice. He is a being who keeps his creation in view, and although He knows all the experiences His creature will go through in advance of their occurrence, these experiences are not ordained; they result from the creature's own volition.

"In our Holy Books is the following remark: *The Lord your God is a jealous God.* This means, he is not only interested in His creature, but also demands the creature's interest in Him. That's why I can say it's providential

journeying to Jerusalem on the same boat, for happened by the consent and under the eyes of n. There is, moreover, some purpose in it; it is nce coincidence, no lucky throw of the dice. Our oet-king has described this divine interest in man ully by the use of the simile of the shepherd and ep."

non began reciting softly, reverently: *The Lord hepherd* . . . . The Greek merchant listened atten- The words came to life one by one, warm words, iridescent from close contact with faith.

beautiful sentiment, Shimon; like a string of d pearls, words of noble simplicity and quiet ur. You have moved me deeply with this descrip- a provident god."

is more than a sentiment, Demetrius; it is the

other shook his head sadly. "Wishful thinking, . Your poet conceived an ideal portrait of deity, ere is no proof in the experience of man to sup- is ideal, rather does daily experience tend to dis- t."

r traditions and holy writings are full of incidents ct intervention of God in the affairs of men. Shall some, Demetrius?"

h! I can match each one of yours by two others ur Greek poets and philosophers. Stories, just stor- mon, some, no most of them absolutely ridiculous at that. No, Shimon, as much as I would like to believe in your provident God, I shall never do so until I experience Him in my own person. Can you say you have had such an experience?"

"I cannot point to anything concrete and say to you, 'Here it is, Demetrius,' but to believe otherwise robs life of any vital meaning. I believe that God does give my life direction and purpose, and this belief gives me satisfaction and comfort."

"I can understand how you can more easily have this belief than I, Shimon. Your religious traditions puts deity into sharp focus, mine diffuses it. If there were real proof, I would accept the idea of one God, for if He could be contacted to establish the close relationship your poet-king intimates, it would be a revolutionary experience that could galvanize the individual into a positive power for good because his sense of direction would be unerring."

"What proof would satisfy you, Demetrius?"

"Nothing less than a visitation by this God in a manner that my five senses can measure in time and space. God must make himself accessible since I cannot go to him."

(To be concluded in the next issue)

In the next section of this feature Shimon writes to his sons, Rufus and Alexander, of his unique experience of God's intervention in the affairs of men.

My Mission as an Artist

BY MARIE BIRKHOLTZ-BESTVATER

EARS ago when Mennonite history was not gen- erally as well known as it is today, I was repeat- edly asked by my professors in Berlin whether I native of the East-Frisian Islands or of Holland. no other answer except to say that I was born in West Prussia where my parents, grandparents and great-grandparents had also lived. These and other questions made me curious regarding my background and Mennonite heritage. Consequently I proceeded to search out and accumulate information. My next step was to preserve

andscape near the Drausensee, West Prussia, and windmills in the Drausensee-Niederung of West Prussia.
Blick auf den Drausensee, Westpreussen, und Muehlenlandschaft aus der Drausensee-Niederung.

Landscape of the Bay of Danzig with chill autumal breezes blowing across the waters.

it and make it available to the young people of my relationship that they might be better informed about basic questions of their heritage than I had been.

I was very much interested to learn that Jacob van Ruysdael, Govert Flinck who was a pupil of Rembrandt, and other famous Dutch painters were Mennonites. Rembrandt's painting of the Mennonite minister Anslo which was on display in the Kaiser Friedrich Museum I saw many times and was even inclined to copy it but its location prevented me from doing so. I was always attracted by the great Dutch masters although, at that time, I had little knowledge of the fact that we Mennonites from

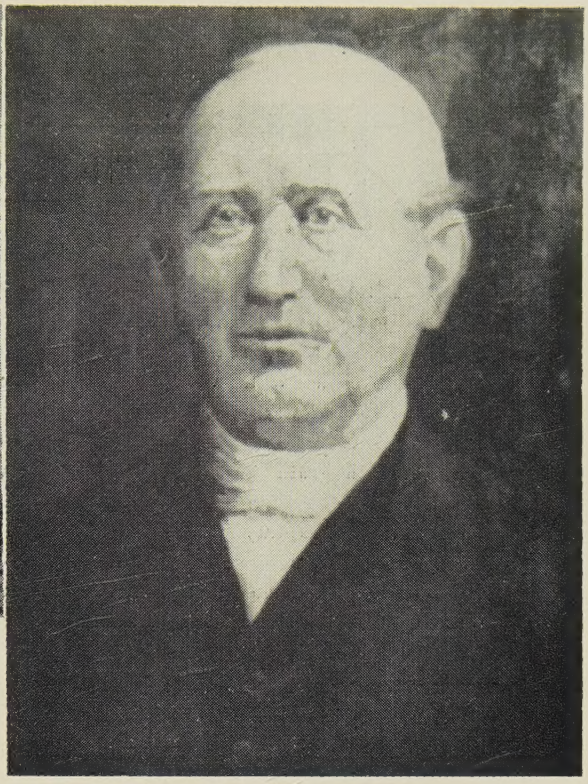
Windmills in the Marienburger Werder and Mennonite homes of Preussisch-Königsdorf.
Blockwindmuehlen in Marienburger werder und ehemalige mennonitische Heime in Preussisch-Königsdorf.

t Prussian Oberlande, where Dutch settled in 16th Century.
uehlingslandschaft aus dem Ostpreussischen Oberlande.

were of Dutch background. In the Städelsches
of Frankfurt a.M. I copied numerous paintings
Niederländer Saal, particulary van der Meer, Jan
er, Jan van Goyen, Fabritius and Pieter de Hooch
Janssen).

ater years after having spent some time in Venice,
rda Lake where, surrounded by palms and cypres-
der a constant blue sky, I had done some paint-
eturned to my Prussian home and hiking through
tive Drausensee-Niederung with my husband, I
ered for the first time the beauty of this landscape
nately associated with four hundred years of Men-
history. I noticed the grandiose formation of clouds,
newhat melancholic changing mood of the vast ex-
of the low lands. Then and there I resolved to pre-
s artistically and realistically as possible the view
land, which by sheer determination and persever-
ur forefathers had made fruitful, by painting the
ape. So it was that my sketches, studies, drawings,
paintings of my homeland originated over a pe-
years. Unfortunately, World War II not only halt-
work but also resulted in the loss of a large num-
my works of art which were destroyed by bombs
the Russian invasion. Fortunately, I was able
ue a few which I have brought with me to Buenos
I am still planning to make them available to the
in the form of colored reproductions.

ing the last decades much good Mennonite litera-
s appeared. My sister Clara has made a thorough
of the Bestvater family history and is in possession
riginal print of 1639, but, now that the old culture
homeland has been destroyed, the paintings may
o be of interest not only to the immediate family,
o to all those who share the same background and
his includes not only all Mennonites who original-
e from Danzig and Prussia but also those who
rom Poland and Russia.

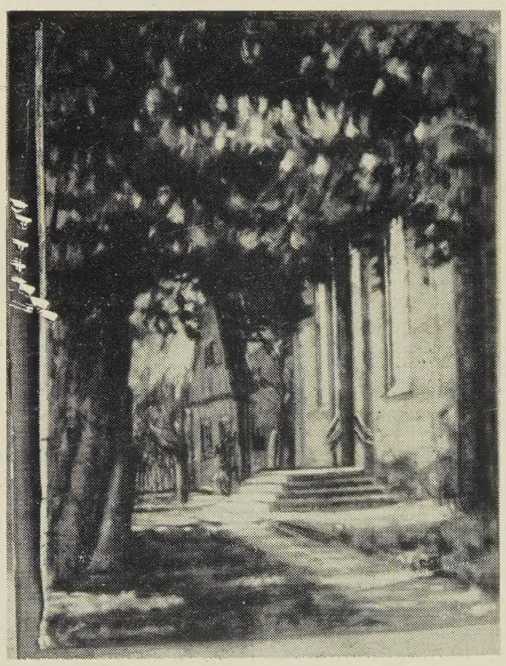


Johann Penner (1817-1899), elder of Theinsdorf Mennonite Church, near Marienburg.

Johann Penner (1817-1899), Aeltester der Thiensdorf Mennonitengemeinde, Marienburg.

In my attempt to make my paintings featuring the Prussian homeland available to a larger circle I have encountered technical difficulties. I would like to see them reproduced in color and have made various experiments but none have thus far satisfied me.

The former Thiensdorf Mennonite Church, Marienburg.
Ehemalige Thiensdorf Mennonitenkirche, Marienburg.



THE MENNONITES OF ALBERTA

BY MELVIN GINGERICH

ALBERTA is the most westerly of the three prairie provinces of Canada, and extends 750 miles north of the United States boundary and averages from 250 to 400 miles wide, with an area of 255,000 square miles and a population of 939,501 in 1951. Three-fifths of its area is suitable for agriculture. Southern Alberta specializes in grain farming; central Alberta, the most dsensely populated, in mixed farming; and northern Alberta, the most rapidly growing section, in forestry, farming, and oil and gas. It is the leading coal producer among the provinces and has extensive oil and gas fields. Its Banff and Jasper national parks in the Rocky Mountains are world-famous.

In 1893 Jacob Y. Shantz of Ontario selected Didsbury, Alberta, fifty miles north of Calgary, as a suitable location for a new Mennonite settlement and in the following year established a colony of thirty-four Waterloo Co., Ontario, residents in that area. This pioneer Mennonite Brethren in Christ settlement in Alberta grew in size during the years so that by 1952 there were 16 ministers of that church (now UMC) serving in the province.

In April, 1901 Mennonite (Old) settlers from Waterloo County joined others of their number in the area of Carstairs-Didsbury so that it was possible in that year to organize the West Zion congregation and build a church. A similar group of settlers organized a congregation in the same year near High River, forty miles south of Calgary. Old Order Mennonites from northwestern Iowa settled near Mayton, in 1901, organizing the Mayton Mennonite Church in 1903. Other settlers came from Indiana and Michigan in 1910 and a few years later organized the now extinct Clearwater Mennonite congregation.

The Salem Mennonite Church (Old) near Tofield, of Amish Mennonite origin, was established by settlers who came from Iowa and Nebraska from 1910 to 1913. The Duchess Mennonite Church (Old), one hundred miles east of Calgary, was established by settlers from Eastern Pennsylvania in 1915. The Alberta District Conference (Old) was organized in 1904 and the Alberta-Saskatchewan Conference in 1907. In 1953 eight (Old) Mennonite congregations with a membership of five hundred were located in Alberta.

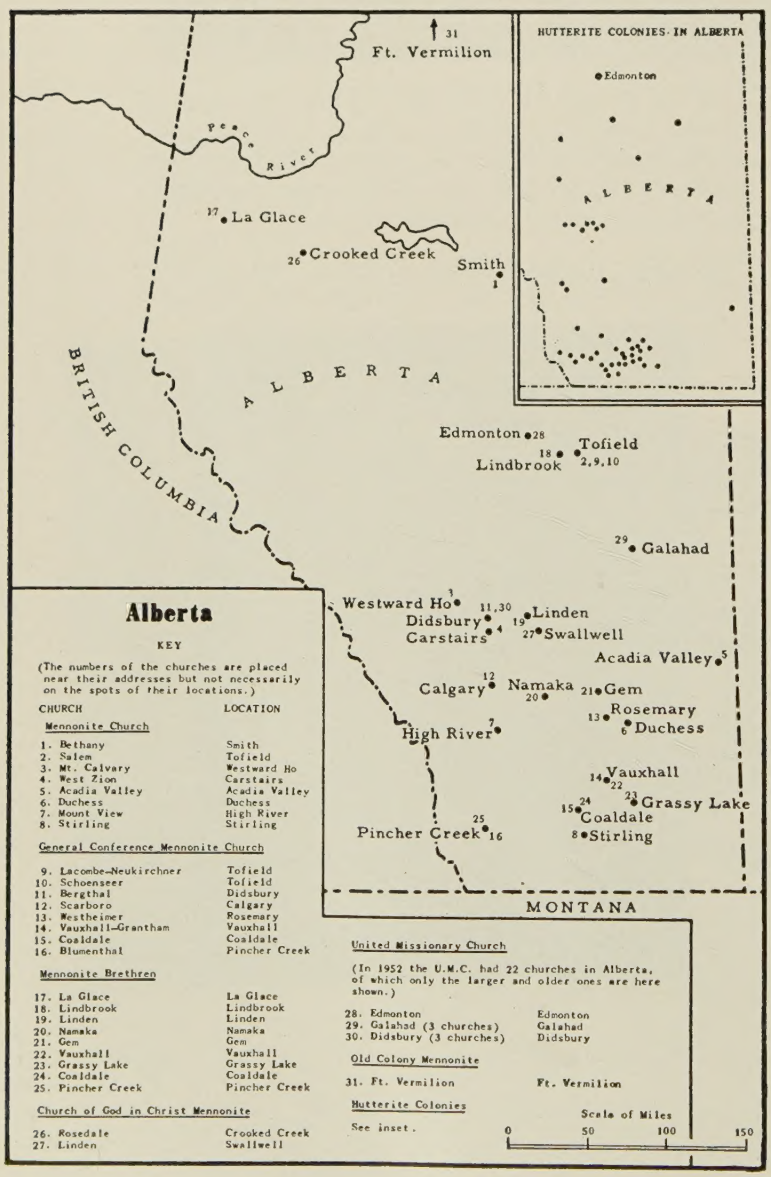
A larger number of Alberta Mennonites are those belonging to the General Conference Mennonite Church. In 1953 there were 1,174 members in seven congregations: Bergthal at Didsbury; Blumenthal, Pincher Creek; Coaldale; Scarboro, Calgary; Schoensee, Tofield; Vauxhall-Grantham, Vauxhall; Westheim, Rosemary. The first settlers had moved into Alberta from Manitoba as early as 1901. The majority, however, settled in the area after World War I, most being of the newer immigration from Russia 1922-27.

The Mennonite Brethren in 1951 had ten churches in the area with a membership of 1,124. These congregations were Vauxhall, Grassy Lake, Namaka, Gem, Coaldale, Lindbrook, Pincher Creek, Linden, Rosemary and La Glace. Their settlement in Alberta began in 1926 with the establishment of the community at Coaldale and all of the settlers are of the 1922-27 immigration from Russia.

Other Mennonite groups in Alberta include the two congregations of the Church of God in Christ, Mennonite. These, the Linden and the Rosedale congregations have a membership of 436. In 1932 Old Colony Mennonites left Saskatchewan to found a new colony in the Pea-

(Continued on page 59)

Location of Mennonite Communities in Alberta.



imer Mennonite Church, Rosemary, where the twenty-fifth session of the Mennonite Conference of Alberta will be held.

MENNONITE CONFERENCE OF ALBERTA

After Twenty-Five Years

BY DAVID P. NEUFELD

URING the first days of April, (1954) at Rosemary, Alberta, Canada, a small, but progressive, conference will look back upon twenty-five years tful labor in God's Kingdom. Of the Mennonites ere later to constitute a part of the Mennonite ence of Alberta, the earlier settlers came from oba in the years of 1901 and 1902. They chose the and slightly rolling plains near Didsbury to be ome in the west. Some twenty years later a goodly r of Mennonite immigrants joined them and thus added to the strength of the church. Other immigrants settled in the various communities of Alberta, primarily around Peace River, Tofield, Chinook, LaCombe, Namaka, Gem, Rosemary, Vauxhall, Coaldale and Pincher Creek. Sometimes however, a family or two would settle far away from any Mennonite community.

Dyck of Rosemary, founder of Menno Bible Institute.

It was not until 1928, however, that C. D. Harder, the man who was to become the source of inspiration in the founding of the Mennonite Conference of Alberta, made his home at Didsbury. He came from the steppes of Siberia where he had had wide experience in church and conference work. As early as 1929 he and others sought to unify the churches to work for a common cause. After trying to solve the common problems of all the churches by having minister's conferences, it was decided that a larger representation of the churches was needed. Consequently, invitations were sent to the churches and unorganized groups to send their delegates to the first conference to be held at Rosemary in November 1930. When the time arrived a fairly representative group was present to help organize and think through the problems they had in common. C. D. Harder, of Rosemary, and P. P. Dyck, then of Coaldale, were elected as the first president and the first secretary-treasurer, respectively.

When, two years later, C. D. Harder gave his report of his visitation work among the scattered Mennonite

Group enrolled in Sunday school teacher's course at Menno Bible Institute and Peter P. Schellenberg, Coaldale.

families of Alberta, it was enthusiastically received by the twenty-seven delegates representing seven churches. Plans were immediately drawn up for a continuation of this work to be done by C. D. Harder and assisted by Wm. Martens, then of Chinook. It was no easy task to look up the scattered families and to keep them interested in the work of Christ's church. J. D. Nickel, who later served in this capacity, reports thus about his experiences: "This work is not always easy, and often one feels the restraining power of the evil one. In some homes God's word and God's messengers are no longer welcome . . . And yet there are homes where precious hours of fellowship can be spent and where sometimes the deepest needs of the soul are revealed in private conversation."

Whereas most Mennonites in Alberta are agriculturists, the opportunities in the larger cities of Lethbridge, Calgary, and Edmonton were such that many people moved to the cities to work there. Since the time of the immigration in the 1920's some Mennonite girls could always be found working in the cities. Since they were more or less alone the danger was great that they would either be lost to the church or be assimilated with another church. Hence the conference took action to start city missions and also provide centers for the working girls. Through the efforts of the Alberta Committee for Home Missions, the Canadian Committee for Home Missions, and the strong financial help of the Home Mission Board of the General Conference a start could be made in Calgary. In 1945 J. J. Sawatzky, then of Didsbury, was asked to take over the leadership of the mission station. He consented and is still in this ministry. Because of the ever increasing attendance at the church services it soon became necessary to purchase a church building where all the regular church activities could properly be promoted. Sawatzky was also able to provide a home for the working girls in making a part of his private dwelling available to them, thus giving them a center around which they could plan their religious and social program.

Because the University of Alberta is located in Edmonton, a good many Mennonite students go there for their higher education. Obviously their spiritual welfare, as well as that of others working in the city, had to be considered. It is very fortunate that on the teaching staff of the university there is one Mennonite, John Unrau, who has the spiritual wellbeing of the Mennonites in Edmonton at heart. In 1949 he began asking the students into his home for Bible study, discussion periods, and social evenings. The result was that formal church services were soon organized to which all the Mennonites of the city were invited. The Alberta Conference of Mennonites heartily endorsed this plan and provided funds so that the group in Edmonton could rent a hall in which they could meet. The church at Tofield, especially, cooperated in sending a minister to Edmonton, forty miles away, each Sunday morning, to give the morning's message from God's word. If the work continues to grow as it has in the past it will not be long before a church building will be a necessity.

The latest efforts of home mission work have been concentrated in Tabor, which lies in the midst of a large beet-growing area. Raising sugar beets requires much hand labor. This was fortunate for the Mennonites coming from southern Saskatchewan looking for jobs, for here were well paid jobs readily available. These people, decendents of the Mennonites who came to Manitoba and Saskatchewan in the 1870's, are for the most part poor and spiritually undernourished. Through the combined efforts of the Alberta and Canadian home mission committees, a small mission station was opened in 1951 with David J. Nickel and his wife in charge. Through patient labor more and more of these people could be persuaded to attend the church services. When the need for a church building became apparent, the need was at least partly relieved by the generous gift of the Mennonites at Burns Ranch in that they gave Tabor a building which had once been their church. The building was torn down in order to move it, and then rebuilt at Tabor. The dedicatory services in August of 1953 were a highlight in the lives of those who now have a little church of their own.

Because many of the church members had only a few years previously escaped from communist Russia, they were very much concerned about the spiritual training

children. As early as 1932 the question arose it was not timely to begin with a Bible school he young people could be trained. However, it until the fall of 1933 that such a school was This was done largely through the efforts of P. P. Rosemary. It had a humble beginning with less dozen students in attendance and no school room nble. The only teacher, P. P. Dyck, simply invited ents to his home and instructed them in the fund- teachings of God's word. However, in 1934 the ice decided to establish a permanent home for as later to be known as the Menno Bible Institute. y was centrally located, and since the church as vitally interested, it was decided to establish ool there. The Bergthal Church of Didsbury of- s church building as a home for the school until me as a school could be built. This move proved real success for soon more than fifty students attendance and three teachers served on the facul- n Wm. Pauls of Didsbury serving as principal. a new school was completed and in 1951 a second ory was added, thus providing room for some -five students.

e its beginning, the curriculum of Menno Bible te has undergone several changes. Today it aims e young people ranging in age from sixteen to -two years, and usually having an education equal or high school or better. The courses include such s as Bible, Sunday school teacher's training course, church history, Mennonite history, doctrine, Eng- d German grammar. In this way Menno Bible te has provided a fundamental Bible training for e percentage of the Mennonite young people of a. Thereby it has provided the churches with strong members, Sunday school teachers, and some workers. On the other hand, the school has en- ed many students to continue their studies and n for spiritual leadership in the churches.

some years there has been a growing concern in nference about the welfare of the old people who need of a quiet home. After much planning it was d in 1952 to begin collecting a building fund for a home for the aged to be built at Coaldale, the largest Mennonite community of Alberta. Despite the fact that this building fund was comparatively small at the end of the year it was decided to begin building on a pay-as-you-go plan. During the summer of 1953 the basement for the new home was completed, and it is expected that a substantial part of the building will be completed within the year.

Numerous Mennonite refugees from Russia, Prussia, and Poland have found a new home and country in Alberta after World War II. They have joined not only such Mennonite communities as Coaldale but also the respective congregations.

Numerically the Mennonite Conference of Alberta has never been large, in fact it could be considered to be very small indeed. Seven congregations with a total membership of 1,174 work together in serving Christ and His Kingdom. Yet as we look back upon the twenty-five years of existence of this conference we must say with Job of old: "The Lord gave . . . Blessed be the name of the Lord."

THE MENNONITES OF ALBERTA

(Continued from page 56)

River area in northern Alberta. The settlement near Fort Vermilion had grown to a membership of 130 by 1950, with additions of dissatisfied families coming from Mexico. The Evangelical Mennonite Brethren have two congregations in Alberta, Swalwell and Namaka, with a total of 160 members. Their settlement was begun in Swalwell.

Since 1918 the Hutterian Brethren have been establishing colonies in Alberta. Their twenty-nine Colonies in 1950 had a combined population of 4,200. Most of their Alberta colonies are located in the southwestern part of the province, south and southwest of Lethbridge and MacLeod, although others are scattered north almost to Edmonton.

The total baptized Mennonite membership of Alberta in 1950 was more than 4,000 in addition to the Hutterites and United Missionary Church (MBC). According to the Dominion 1951 census the total population of the Mennonite and Hutterite communities in Alberta was 13,528. From *The Mennonite Encyclopedia*

Bergthal Mennonite Church, Didsbury, former home of Menno Bible Institute and Coaldale Mennonite Church.

As Good Stewards of God's Earth Let Us Use

Grass for

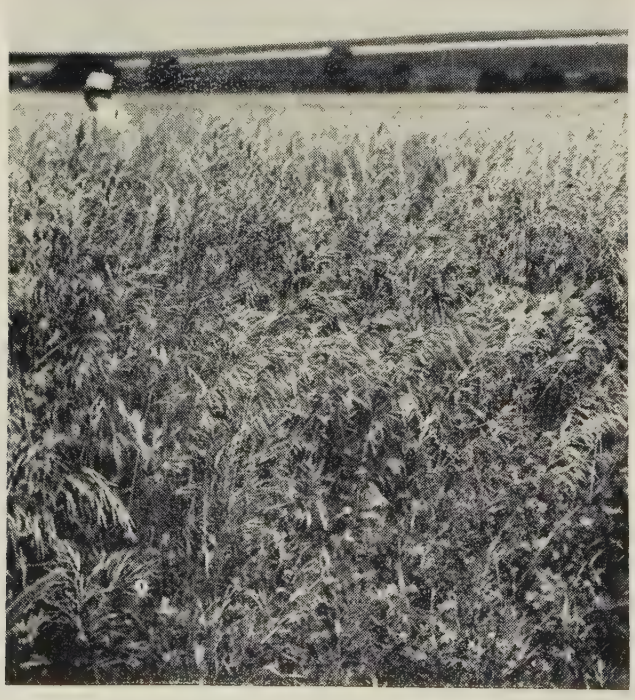
GRASS in all its abundance and richness covered most of the land when in the eighteen-seventies and eighties our forefathers came to the Great Plains to possess and occupy them.

The treeless plains were not new to the Mennonite settlers, in fact they were very similar to the steppes in the Ukraine from whence they came. There they had grown wheat because that was what the country needed to feed its population. Having acquired the necessary skill and knowledge for growing wheat in the old country, they broke the virgin sod in America and found the rich prairie soil equally productive for growing wheat. So they continued to grow wheat, other small grain, corn and similar row crops, and all of it quite profitably.

After fifty to seventy-five years of cultivation and cropping, the land began to show wear. Signs of erosion appeared on the hillsides and the fertility of the land fell off. The heavy soils became tight and drained more slowly, causing water to stand and crops to drown. On the hillsides, the soils washed more easily and produced stunted crops that were hardly worth harvesting. What had happened? What caused this good land to lose its goodness? Can it be restored? How? And wherewith?

Grassland soils are among the richest in the world and

A field of smooth bromegrass with alfalfa in bloom.



are the result of centuries of growth of grasses, legu and associated plants. The decay of stems, leaves roots year after year produced the rich black or bro soils of our grasslands. By exposing such soils thro cultivation to the beating rains, the intense sun and drying winds, they lost their original good quality fertility. The roots of perennial grasses and legumes no longer there to hold the soil granules together loos so that water can enter more easily. The surface mul of accumulated dead leaves and stems has decayed sin it was turned under with the breaking of the sod a repeated annual plowing. It is no longer there to bre the fall of beating raindrops which seal the surface to entry of water. Thus, too much of the water runs off a is lost to the use of crop plants, and adds to our flo problems. As water runs off the land, it carries with not only the silt and mud but many of the chemicals th are essential in maintaining high soil fertility.

Yes, the losses caused by the disappearance of protective grass cover can be restored, at least in pa Grasses and legumes must be included in our cropp systems to build up soil fertility and some of its origin good structure. On many farms, one-fourth of the la should be in grass all the time. Depending on the natu of the land and the cropping system used, a given fie can be left in grass from five to seven years and th returned to cropping again. By rotating the crops, inclu ing grass, on all the fields of the farm, the quality of t land will be improved through the benefits provided the grasses and legumes. Crop yields are increased, r off and soil losses are decreased, labor saved and t land as a whole improved.

There are some classes of land, however, that shou be returned to grass permanently. Among these are ste hillsides. Without a grass cover sloping fields lose bo soil and water so that crops cannot be raised profitab

A dairy herd in a pasture of bramegrass and alfalfa.

of the Land

fertile soils down slope are damaged. By keeping slopes in grass all soil losses are stopped, more is saved, and the grass crop can be grazed or cut y at less expense than by cropping the hillside, aving money for other farming operations.

dy soils often lack sufficient silt and clay so that il particles are not held firmly enough to each They can, therefore, not be farmed safely without of blowing. When seeded to suitable grasses, how- nd managed properly for grazing or hay, such soils e stable and add to the farm income.

natural grasslands we see how grasses protect draws vines from cutting. The flexible stems and leaves over and form a protective sheeting as the overlap- hingles on a roof, allowing the water to pass with- tting into the soil. Some of these grassed draws not plowed up with the rest of the field and now a very useful purpose in allowing the excess to run off the field without forming gullies. cutting has taken place due to the lack protective grass cover, such gullies are plowed eir bottom shaped and broadened and seeded to for future protection. On slopes that are terraced grassed waterways serve to let the run from the e channels be carried off without eroding the land.

ass serves another useful purpose, namely, in con- g unsightly waste areas to something that is quite tive. Roadsides, fence rows and drainage ditches ften allowed to grow up to weeds. These can be d to perennial grasses, and since for the most part cannot be mowed, they serve as nesting areas and lanes for birds. The young can thus be reared with- ear of disturbance while feed in the form of insects adjoining fields is handy and plentiful. Grass along rows allows birds to travel to other fields under concealment, thus enlarging their feeding range. Indirectly, therefore, grass aids in decreasing insects on farm lands.

Besides doing all these things for the good of the land, a grass-legume mixture is the best and the cheapest animal feed on the farm. It is hard to equal the low harvesting cost of grass-legume mixture when used for pasture, since this is done by the grazing animals. Its feeding value is high and livestock prefer it to other forages. The cost of total digestible nutrients from an acre of good pasture is less than from any other farm crop. When cut at the proper stage and when properly preserved, the grass-legume mixture makes excellent feed as grass silage, since it retains all the vitamins, proteins and other feed constituents in palatable condition for livestock. When cut for hay and properly cured and stored it provides excellent supplemental and reserve feed for the farm herd or for sale. Grass must, therefore, be considered a crop along with cereals, corn and beans. Whether grown on a hillside or in a waterway, and whether harvested by a grazing animal or a mower, it adds to the farm income as do other crops while at the same time protecting the land.

Now, which grass shall we choose for a particular job?

ested wheatgrass hay and pasture in North Dakota.

Field of crested wheatgrass ready to be combined.

Shaped and seeded drainage ditch in North Dakota and same ditch with stand of bromegrass and alfalfa.

Much will depend on the geographic location and the slope, kind of soil, length of growing season and other factors that affect the growth and survival of grasses. The Creator in all His wisdom has given us a great variety of plants, all of them admirably adapted to their natural environment and locality. The best guide to our choice of a grass, therefore, is to observe our surroundings, to see what grows where. Seed from our native plants —the wheatgrasses, bluestems, ryegrasses, grama grasses and buffalo grass—can be harvested from native stands or purchased from seed dealers. Most of these and others have within recent years been domesticated.

In addition to our native grasses and legumes, plant explorers have gone to foreign countries to bring us wheatgrasses, ryegrasses and brome grasses which did not grow in America. The Great Plains Mennonites brought a variety of wheat with them that became a great boon to American agriculture but they apparently thought too little of two valuable grasses which grew at their back door—crested wheatgrass and smooth brome grass. Twenty-five years later, about 1900, Dr. Hansen, an American plant explorer, introduced both of them, crested wheatgrass for the first time and smooth brome grass as a secondary introduction but from a more northern locality. Both of them are in common use now and have proved hardy and well adapted to the Great Plains —smooth brome in the higher rainfall portions along eastern Dakotas, Nebraska and Kansas and crested in the drier, lower rainfall areas.

For more specific information concerning the knowledge of grasses, their adaptability for a given purpose how to establish grass and how to use and manage a stand, one should see the Soil Conservation Service technicians of the soil conservation district in which he lives. Most Mennonite communities in the Great Plains are within the boundaries of soil conservation districts and have the opportunity of obtaining assistance.

Among the many blessings which the Lord promised the children of Israel before they entered the promised land he was mindful of the grass for the cattle, for he says in Deuteronomy 11:15 "I will send grass in thy fields for thy cattle that thou mayest eat and be full."

Grasses and shrubs along fences provide food, protection, and nesting for birds. Cover of grass should not be burned.

APTISTS COME BACK TO WALDSHUT

BY PAUL PEACHEY

N Easter Sunday, 1525, and on the days following, scenes rare in the history of Christianity transpired in the picturesque little South German Rhine of Waldshut. Several hundred people, members of oman Catholic Church, streamed into their church eive a new baptism at the hand of their own priest. shut, together with the whole surrounding territory, stir with new ideas, both religious and social. Very ly, however, civic and ecclesiastical authorities were y alarmed, and within a year the radical priest was out, his followers were forced to recant the error they had committed and the Roman faith and ce were reinstituted. Since then, Waldshut has adloyally to the old faith.

ow after more than four centuries, as an outgrowth orld War II, some indirect modern descendants of Anabaptists—for so these people were called—have ed to Waldshut. The few scattered groups of GerBaptists scattered through the southern Black For-

Balthasar Hubmaier-Kapelle, overlooking Waldshut.

est have been reinforced by refugees from East German and Prussian provinces. Almost at the same time the (American) Southern Baptist Convention opened an international Baptist seminary at Rüschlikon on the Lake of Zurich in Switzerland, about forty miles to the southeast. At first the refugees received pastoral help from Baptists in nearby towns and then ministerial students at the seminary in Rüschlikon came across the Rhine on week-ends to minister to their scattered co-religionists.

Finally, several years ago, J. D. Franks, for twenty-six years a Baptist pastor at Columbus, Mississippi, at present business manager of the seminary, conceived the vision of enlisting American support to build a new church in Waldshut for the refugee brethren. As the project grew, Baptist groups from all over Europe and America became interested and contributed to the fund, and finally on June 21, 1953, the new structure was dedicated. The clue for this wide interest is to be found in the name given the new church, namely the "Balthasar Hubmaier-Kapelle."

Balthasar Hubmaier was the priest who performed the baptismal service in Waldshut on Easter, 1525. Hubmaier was the most brilliant and highly educated of all the early Upper German Anabaptists. He was born shortly after 1480 near Augsburg, Germany, studied at Freiburg and Ingolstadt, received the doctor's degree in theology and was for a time rector of the University of Ingolstadt. In the early 1520's he established contact with Ulrich Zwingli, the new priest in Zurich, who was at that

olic Church in background where Hubmaier preached.

The lower gate and the upper gate of the old city of Waldshut along the Rhine in South Germany.

time rapidly becoming the reformer of the Zurich church. According to Hubmaier's later testimony, Zwingli had told him during a promenade in the Hirschgraben, a Zurich park, about 1523, that he doubted whether infant baptism could be supported by Scriptural teaching. Before long, as Zwingli did not push his reform far enough to eliminate infant baptism, Hubmaier established contact with Conrad Grebel and his associates, and on Easter, 1525, he was baptized by Wilhelm Reublin, one of Grebel's followers. Thereafter he in turn baptized many of his townsmen.

Hubmaier now entered the lists in the struggle between the Zwinglians and the Anabaptists. He produced a number of treatises, outstanding among them being his booklet on Baptism entitled, *Vom christlichem Tauf der Gläubigen.* By the end of 1525, Roman Catholic troops encircled Waldshut, since the town lay within imperial territory, and Hubmaier fled for his life. After imprisonment in Zurich, during which time he recanted his faith half-heartedly, he fled to Nikolsburg in Moravia, where he was able to do some writing and teaching, but by early 1528 he was captured by Catholic authorities and brought to Vienna, Austria, where on March 10 of that year he was burned at the stake.

The modern Baptists have had a long-time interest in this early leader of Anabaptists. It was Hubmaier who left the most clearly formulated statements on baptism framed by the early leaders of the movement. But beyond this, Hubmaier's position on the state and the use of the sword corresponded more nearly to the modern Baptist position, since he too rejected neither. Some Baptist scholars hold that as long as Hubmaier lived he was able to curb the more radical attitude characteristic of the Swiss Brethren movement, namely the rejection of the sword. Though there is no direct line of descent from Hubmaier to modern Baptists, it is beyond doubt that certain influences from the sixteenth century did eventually reach modern Baptist denominations, particularly through the Dutch Mennonites and the English free church tradition. Baptists thus find in Hubmaier, in many respects, a real prototype of their movement.

On the four hundredth anniversary of Hubmaier's execution, 1928, an American Baptist society asked one of their members, then a graduate student in theology at the University of Heidelberg and at present associate secretary of the Baptist World Alliance, W. O. Lewis, to arrange a memorial service in Vienna. Representatives from European Baptists and other groups, including Emil Händiges, chairman of the *Vereinigung der deutschen Mennoniten,* met for several impressive sessions and ceremonies. The most moving part of the program was a little consecration service held along the Danube in Vienna where the wife of Humbaier had been drowned three days after his execution. As a part of the ceremony, the ladies participating dropped flower petals into the stream in her memory.

It was the good fortune of the congregation in Waldshut to have Dr. Evans present at the dedication of their new church. During the morning service the church was dedicated, and in the afternoon a Hubmaier memorial service was held, at which W. O. Lewis delivered the principle address. Lewis has collected copies of all the extant writings of Hubmaier, a collection still in his personal possession, and has made a thorough study of their author's thought. He sees in Hubmaier a great champion of believers' baptism and of the separation of church and state.

The dedicatory service was impressive. The sermon

nony of handing over the key to Hubmaier-Kapelle and H. Fehr behind communion table during dedication of chapel.

preached by H. Fehr of Hamburg, the president of West-German Baptist Union, and the dedicatory er was pronounced by Franks who had fathered the ct. The chairman of the new refugee congregation, g Pauls, formerly from Tilsit, responded with a word ppreciation, and the new pastor, Weard Zwede, at nt still a student at the seminary in Rüschlikon, appeared on the program. Franks also represented Southern Baptist Convention, while Mrs. Edwin Bell sented the American Baptist Foreign Mission Society her husband who represents that society in Europe who could not attend) and Nordenhaug, president he seminary, was also present. During the afternoon ributions from the various countries were announced. s the Danish Baptists had contributed the pulpit in church, the Swedes the communion table, the Norans, Dutch and Finns each a pulpit chair, the British ntribution toward an organ, the Germans the chanda-, and the Italians, Swiss and Austrians, as well as the American Baptist seminaries, together with the one at Rüschlikon, had contributed the pews.

As might be expected, the attitude the officials took toward the building of such a church here, was at first uncertain. Good relations were, however, cultivated throughout the building period, and it was gratifying to see the local civic representatives, though Catholic, respond with good will in their expressions before the assembly, Yes, since 1525 some favorable changes have come about.

Mennonites join in congratulating the Baptist brotherhood for this undertaking, and in wishing the blessing of God upon the new Baptist congregation in Waldshut, with a prayer that a witness for Christ and a community of believers be achieved there. It is also their hope that that other great Anabaptists principle, nonresistance, will challenge the minds of men afresh through this association with the past. May Hubmaier's motto ring out anew:

Die Wahrheit ist untödlich.

D. Franks, founder of project, in pulpit, with Weard Zwede interpreting and basement chapel with Hubmaier motto.

Cast of the Low German play, *De Utwandere*, written by the late Jacob H. Janzen.

Church Youth Give Plays

By ARTHUR ISAAK

RATHER than complain that our young people are "wild" we should help them do something interesting and constructive. That is the philosophy which lies behind the organization and guidance of the Christian Youth Fellowship of the Bethesda Mennonite Church at Henderson, Nebraska.

The Youth Fellowship was organized five years ago when Arnold Nickel met with several interested young people of the Church. The possibilities, values, and types of activities of such an organization were discussed. Since that time an organization was formed which meets the second Sunday evening of every month. Attendance now averages some sixty young people attending with the meetings held in the high school gym during the winter months, while in summer meetings are held in the town park or on the lawn of a member's home, or near a small river several miles south of Henderson. Meetings consist of a worship or devotional period followed by various types of programs, closing with an activity and social period.

Membership in the CYF is open to those from third year in high school to age 28. Those who marry, automatically drop out of the CYF. Other organizations to serve younger as well as older groups have also been organized since the CYF was begun. The CYF has filled a need among the young people by making them feel that they are a united group important in the total church program. Many of the men in I-W or V. S. have chosen this work rather than military service because of the influence of the CYF.

One activity of the CYF is the annual banquet during the Christmas season when students and other young people are home for vacation. The 1953 banquet was held on New Year's Eve. The food was prepared by some of the mothers, and served by Junior Youth Fellowship members. After the program and a picture, "The King Man," a mission film about Africa, the hundred youn people attending moved to the other half of the gy which was decorated to represent a chapel. Music playe on the reed organ, special musical numbers by membe in the High school octette and girl's sextette, Scriptur readings and meditation formed a quiet worship atmos phere for the Watch Night service.

One very stimulating activity has been that of givin plays. Dramatics offers a means of expression found i few other types of activity. First, there is a value to th committee responsible for finding a play suitable for th group who will present it. Committee members becom aware of the large numbers of plays being written fo production; they may also develop an interest in furthe reading of drama and literature. A church group canno choose any play at random but must think of the spe cific audience which will be seeing the play, thus the com mittee in charge of play selection may gain a better pe spective of their church people and a fuller understand ing and appreciation of their thinking.

A second value is the group experience of practicin setting up the stage, getting equipment, and presentin the play. Few things bind a group together as effectivel as cooperation and participation in an interesting activ ity. Presenting a play, if properly done, makes use o a number of talents not brought to light in other area Preparing and staging a play creates a group spirit whic carries over into other areas of the church program.

People who have never participated in such things a music or speech may find an opportunity for expressio in production of plays. If a person does not qualify fo a part, there is just as important work in setting th stage. Stage crews very often make use of those wit artistic skills. Artistic rules such as regard for goo

sense and balance on the stage are necessary for ing settings and good productions. Some plays give tunity for creative ideas in new stage design.

order to present a play much back-stage work essary. We often forget, when we see the play given, ork which has gone into getting costumes and prop- . Sometimes outdated costumes and properties eeded which call for a lot of work and time semble. Putting on make-up requires considerable ledge and practice. Here are several jobs which can ne by young people who dread doing things in pub- he publicity and ticket sales groups also use a num- f young people. Attractive posters help to gain at- n. If programs are printed another opportunity is for the use of artistic talent. Several people will be g tickets, taking tickets, and ushering at the per- ance. With so many and various jobs involved it is nt that those who participate learn to share in a p activity. They pool ideas and talents to make pos- the giving of a play; cooperation is learned which is in any group endeavor. Leadership abilities can iscovered and encouraged.

third value is in the idea or truth which is put s, many times more effectively done in a play than ny other method. Spectators see life before them. esented by the actors they laugh at their own mis- s, feel sorry for difficulties which are also their own, emotionally try to make things come out for the . The play then becomes a cathartic, for they have d for a few minutes in a different world than their everyday world, and they can go away different le.

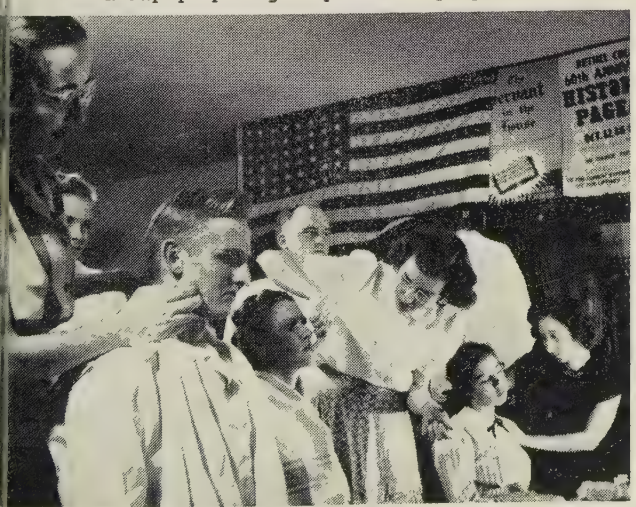
At Henderson the CYF has had success at two annual productions. "Here I Stand," written by Maynard fman, a graduate of Freeman Junior College, was n the first year. The play is a presentation on the ect of non-resistance as opposed to army service. re is considerable tension in the play and the specta- is given a great deal to think about. In this com- nity the play was appreciated and comments by some ved that it had caused some thinking in re-evaluating r peace positions. The play was given two evenings full audience.

During the summer of 1953 the young people gave three one-act plays. First was Marie J. Regier's *But Mother* portraying the very "German" Mennonite family gradually accepting the "American" influence which came as a result of the son going to college. The second play was *Bread,* by Fred Eastman, showing the bad fortune of a farmer who was "hard hit" during the depression times. The action involves Father, who feels he must make the first payment on a new tractor because the horse has died. To do this he must use the money which Mother and Betty have saved by selling butter and eggs. They had hoped to buy a used piano so they could have at least a little "culture" in the house. It is more complicated when Jim comes home to report that there is no money in the bank because he had gambled it away each time he was to deposit some. Stella, the blind daughter saves the day when she insists they use the money she has saved from basket weaving to buy Braille books. A touch of humor is added when Grandmother keeps insisting that the best thing to do is to get a bathroom in the house. The third play was *Dee Fria,* by Arnold Dyck. This was especially effective because the Low German in which the play is written is the language common to people in Henderson. The author is a master at capturing the droll humor of the Low German dialect. During the performance the people in the audience chuckled understandingly and laughed loudly at the action and speeches of the actors. The three plays "went over" nicely.

The Christian Youth Fellowship has also found the giving of plays a good source of income for projects (this year's project is that of tiling the parsonage basement floor so the room can be used as a recreation and discussion room). The plays are given in the high school gymnasium. The school board has generously let the CYF use the gym and stage for practice and then rent it for a small sum on the nights of production. Plans are being made to give a play again this year late in summer or in early fall. Other church young people's groups are encouraged to use drama as a means of creative group experience. It has been a rewarding experience for the CYF of Henderson.

For information on sources of plays, you may get help by contacting your local high school dramatics teacher or by writing to the head of the drama department at Bethel, Freeman, or Bluffton Colleges.

Group preparing to present a play and cast of *De Bildung,* Low German play by J. H. Janzen.



In the main reading room of the new Bethel College Library showing low shelves dividing room into sections.

THE STORY OF A LIBRARY

BY JOHN F. SCHMIDT

It has often been said that a true university is a collection of great books. Certainly no college or secondary school can give students an adequate view of the great heritage of man's thinking and endeavor without the resources of a modern library, stocked with books new and old and other records of the divine-human adventure. To fulfill its mission as a Christian liberal arts college and to prepare itself for the demands and challenges of the future, Bethel College has carried to completion its project of a new library building, dedicating it on May 25, 1953:

> "To teachers who give themselves unselfishly in service for others, inspiring them to prove their learning by their works, and stimulate that vision without which the people perish;
>
> To students who think long thoughts beyond the things known, into the world that is unknown, and by faith in unseen realities aspire to help prepare man for the infinite mystery of the future;
>
> To all who with gladness accept the high office of prayer and meditation, seeing clearly and feeling deeply, good faith to serve God and mankind in the name and the spirit of Jesus."

Until February 1, 1953 the library had been hous in the Administration Building where noisy and crowd conditions always tended to thwart the true purpose a library. Plans for a new library building had been di cussed as long as twenty-five years ago. The offer ma in May, 1941, by the Hon. O. Jolliffe to give $50,000 f the building of a Memorial Library if college frien would match his gift, gave increasing prospects for building, but World War II building restrictions ma a new library impossible. In 1947 a financial campai for a new library was undertaken. Several Mennon family memorial gifts and the Elizabeth Watkins B quest, as well as hundreds of smaller gifts by alum students, and friends, undergirded the cost of the buildi

The cornerstone of the building was laid on Octob 12, 1948, the sixtieth anniversary of the founding of t college. Since, however, the building proceeded on t pay-as-you-go plan, it was not completed until Janua 1953.

The three-story building is of modified Collegia Gothic design, red brick with stone trim exterior, t weight of the building carried by reinforced concrete p ars. The interior trim of the building is in natural bi

views of Bethel College Historical Library, showing charging desk, periodical shelves, and view toward entrance.

ng simple, dignified lines to the rooms. The ceilings of acoustical tile with recessed fluorescent lights.

The main reading room is divided by low bookcases six sections corresponding to the six divisions of y at Bethel. This arrangement allows for more pri- for study and also facilitates the placing of books the stacks in the reading room, giving students di- access to the materials they need. The upper floor ains the stacks, a large study area, two conference ns, a typing room, individual study carrells, four lty studies and a small women's lounge.

The ground floor of the building houses the Bethel ege Historical Library, the Western District Confer- Loan Library, the visual aids room and the editorial e and mailing room of *Mennonite Life*. Speaking at dedication of the library E. E. Leisy of Southern thodist University said, ". . . a librarian may well ve for completeness in something, and for the Bethel rary that something would appear to be the archives Mennonite History which Cornelius Krahn and his ociates are so remarkably and admirably building . . ."

The major divisions of the historical library, which re moved during the summer of 1953, consist of 1.) oks, 2.) Periodicals, 3.) Archives, 4.) Microfilms, 5.) otographs and works of art, and 6.) Films and slides. historical library has, in fact, chosen to interest lf in, ". . . everything produced by and about Men- ites everywhere to select, preserve in our new fire- of library and make available for use significant his- cal material." The philosophy motivating such an orical library has been well stated by Gerald Ken- y when he says in one of his sermons, "When we he to understand our tradition, we see that we have obligation to our fathers and are part of something t was here long before we arrived. A tradition is a bilizer and a message from eternity."

All told, the historical library contains some 10,000 ks and pamphlets, dating from the early days of the ormation to the present, all containing more or less information about some phase of the Anabaptist-Mennonite movement. Among the large collection of Bibles are several significant in Anabaptist-Mennonite history, such as the Froschauer, Biestkens, Liesveldt and Saur Bibles. The book division has been greatly enriched in recent years in connection with the trip of its director to Europe in 1952 and his present stay there as a Fulbright scholar. Many rare and valuable books pertaining to the early history of the Mennonites have been added.

In recent years large collections have been received for the archives, including the personal files of letters, diaries, books and photographs of Rodolphe Petter, Cornelius Jansen, H. P. Krehbiel, H. R. Voth, Christian Krehbiel, P. H. Richert, David E. Harder, C. H. Wedel, J. H. Jansen, A. A. Friesen, S. F. Sprunger, B. Warkentin, David Goerz, J. H. Epp, Dietrich Gaeddert, G. N. Harms, Leonhard Sudermann, F. C. Fleischer and others, some of which are the property of the college while others have been placed here by the Historical Committees of the General Conference Mennonite Church and of the Western District Conference. Some of these collections are being housed as special memorial units. Noteworthy is the Petter collection, including not only the library and original labors of Rodolphe and Mrs. Petter, but also his study furniture and very valuable collection of Indian artifacts.

Several small research rooms have been provided for private study and research. One of these rooms contains the microfilm reader and the microfilm collection of documents; included are also the films of the Mennonite archives of Amsterdam, pertaining to the Anabaptists of the sixteenth century and later. Recent additions to the microfilm division are the ship lists of immigrants arriving in Philadelphia and New York from 1873-86 and Kansas population schedules of 1880, made available through T. R. Schellenberg.

Photographs, works of art, slides and films help visualize Mennonite culture and achievements. A large collection of maps, charts, and diagrams further aids in research pertaining to Mennonite movements and settle-

A corner in the bound serials department of the Historical Library and some of the two hundred current periodicals.

ments. It is hoped that the Mennonite art collection will develop into a unique Mennonite Art Gallery. Some original works of art (Marie Birckholtz, J. Janzen, Randy Penner, Mesdag, Ruysdael, D. Wohlgemuth) have recently been obtained. The pages of *Mennonite Life* and illustrated lectures bring these works of art into Mennonite homes and communities.

College students of Bethel and other colleges, graduate students, candidates for Ph.D. degrees and others have availed themselves of these resources. Inquiries are continually being received from students, ministers, writers and others requesting information and counsel. Since the director and assistant director of the Historical Library are also editors of *Mennonite Life* and the former is also an editor of the new *Mennonite Encyclopedia*, the entire resources of the library are used in producing more complete and exact articles as to our life and heritage.

Visitors are always welcome to the new library building. Leona Krehbiel, college librarian, Mrs. P. S. Goertz, librarian of the Western District Loan Library, and John F. Schmidt, assistant librarian of the Bethel College Historical Library, will be happy to show the facilities and answer requests for information.

The new library building and its various facilities represent the interest and concern of very many people who have invested in the cause of Christian education and the preservation and reinterpretation of our heritage. Individuals as well as family groups have memorialized friends and loved ones in specific rooms, equipment and furniture. What better place than in a library where we may withdraw to refresh our souls could we pay tribute to those who have been an inspiration and guide on our pathway of life?

Between the stacks in the Historical Library and a view of the stacks on the second floor of the main library.

Educator Gives His Convictions on

The Public School and Religious Education

BY MILO STUCKY

FTER the Supreme Court of the United States had declared unconstitutional the use of a plan whereby public school authorities cooperated with a lo- council in the conducting of a religious education am, a wave of apprehension swept through many le. They expressed themselves of the opinion that definitely, was a turning point in public school ice and policy, that the spiritual and moral influ- wielded by the public schools were definitely wan- and would come to an end.

his confusion of thought is due generally to two s. First, the differences in the meaning of the term ious education" makes for much misunderstanding. y persons would find themselves in agreement as to ose and method, if definitions were brought into non perspective. Secondly, there is a lack of real rstanding as to what is being done in the public ols for religious education. This lack of information, nisinformation, as the case may be, is partly the of the schools themselves. Many public school peo- have dedicated themselves to the teaching of religion have long accepted their responsibility in this en- or. They have taken for granted that the general ic knew and approved what they were doing. Now are finding that what was obvious to them has not recognized by many people, who are eager to know t can be and is being done for their children in the of religious education in the public schools. Where- there is an honest lack of understanding and a sin- desire to bring about a better understanding, progress soon be made toward a remedy. Many communities eciate that their public schools are taking a real d in the moral and spiritual development of their h. Good will and Christian service can never be af- d by legislation or court decisions.

Clarifying the Issue

The term, "Religion," has many meanings. For our ose we shall use the two concepts of the term which most commonly held. First, it is an ecclesiastical con- as taught by authority, and as interpreted by church diction. It is very close to dogma. It must pass the of orthodoxy and conformity as set up by a particu- creed or religious group. This is ecclesiastical or dog- ic religion.

The second concept is that of practical or testimonial ion. It is the religion that makes manifest in one's the divine force which motivates one's actions. Now of these concepts of religion hold an important part ach individual's thinking, and both are necessary in his life. But the former is something which comes through indoctrination, and must be the responsibility of the church and the home. The latter can and does come within the province of the public school. And the public school does educate religiously without violating any court decision or the Constitution of the United States.

When the First Amendment to the constitution states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," it does not mean that it is unlawful for an agency of the state to cause its youth to be taught the fundamental concepts which are the bases of a democratic and a decent existence. To teach children of their divine origin is necessary so that they may understand the brotherhood of man, and the sacredness of human life. Freedom itself is known to be not only a desirable political and economic concept, but a great virtue, which is extolled in the New Testament, and recognized as such almost universally. If religious people can commit themselves to the support of a government which has been maintained under our constitution for over 150 years, then these same people must believe in the necessity for continuance of the teaching of the great religious principles in the public schools. The term "continuance" is being used advisedly. This nation could not possibly have maintained its ideals throughout its history, had those ideals not been implanted in the minds of its youth. Much of this inculcation has been done in the public schools. The question of the legality of teaching religion is to a large degree an extraneous argument. It is being done in the public schools, it has been done for generations, and it must continue to be done, or this nation's principles of individual and civic virtue cannot be maintained.

For the most part, those who deny that religion is being taught in the public schools and who charge those schools with being "Godless," are those who confuse the ecclesiastical meaning with the testimonial meaning of religion. He who would insist that the public schools teach his own particular brand of sectarian religion, in effect denies the same right to others that he claims for himself. He disregards the fact that the same system which gives him the right of a free approach to God, guarantees the same right to all men. In some communities, where a particular sect or creed is preponderant in the entire population, pressure is put upon the public schools to enter the teaching of ecclesiastical doctrine. Those who are party to such procedure forget that, though democracy has come to be thought of as a rule of

(Continued on page 74)

STUDENT CONVOCATION: "We consider assembly programs as entertainment, but more specifically do we want them to be devotional and inspirational. They should in no way tend to break down decorum and they should always remain within the bounds of good taste.... These programs afford the means of self-expression for all students."—From the Buhler Rural High School *Student Handbook*, 1953-54.

THE A CAPPELLA CHOIR: T
on April 19, 1953, include

Ave Maria _____
Lamb of God _____
Hallelujah to the Lo
I Sing of a Maiden
The Birds _____
On Easter Morn _____
Alleluia _____
Oh, Blest Are They
Wade in de Water
Dere's No Hiden' Pl
Radiant Stars _____
My Cathedral _____
Battle Hymn of the

Demonstrating Our Beli

Y-TEEN CABINET SUPPER: Organzations such as this, and the Hi-Y Club for boys, hold an important place in the extra-curricular activity of the school. These are service organizations. Weekly meetings afford every student an opportunity to Take time from the crowded schedule for public and private worship.

"A FREE PRESS": Self exp
That expression, howeve
directed. Although self-d
instinctively. Old-fashion

Rural High School choir

_____ Victoria
century chorale
__ Christiansen
r. Martin Shaw
rr. Martin Shaw
& Robert Shaw
____ Will James
haikowsky-Cain
_____ Howorth
rr. Hall Johnson
__ Cui-Fletcher
. Roy Ringwald
Arr. Wilhousky

A SOCIAL SCIENCE CLASS: This class does many things for many people. At times it is a class in civics or history. Sometimes it is an exercise in public speaking. Occasionally it becomes a political science forum. Often it is a class in religious education. Various elements in training for democratic living are introduced. A sense of belonging and a willingness to assume responsibility are desired ends.

ıR PUBLIC SCHOOL SYSTEM

lopment of personality.
must be channeled and
irable, it does not come
ingly.

A CHEMISTRY CLASS: "And God saw everything that he had made, and behold, it was very good." Genesis 1:31. The National Council of the Churches of Christ in the U.S.A. comes to the following conclusion, "We believe in our public school system... We do not believe parochial schools are the Protestant answer."

the majority, the real test of its worth is its attitude toward the minorities within its body politic. No less is this a religious precept, for Christianity teaches the absolute worth of every individual personality, regardless of where he may be found. The denial to the public schools of the right to teach dogma or sectarian religion is a safeguard to all and a threat to none. The teaching of doctrine is the function of the church. This division of functions between the church and the public school involves neither hostility nor conflict, but harmony between the two insitutions. They are not mutually exclusive, but complementary, in their activities.

The fundamental philosophy underlying the development of the governmental processes of this nation was Christian. The Mayflower Compact, one of the earliest political treatises in our history, begins with the words, "In the Name of God, Amen." The primary motive for a majority of the early immigrants into this country was the search for religious liberty. The greatest number of these people were of minor Christian groups. There can be little argument with the thesis that this country was founded upon a commitment to the Christian religion. It would be reasonable, then, to assume that insofar as our national origins lie in Christian concepts and insofar as a great preponderance of our population accedes to various persuasions of the Christian faith, that it would be no violation of democratic principles that our public schools commit themselves to the propagation of the Christian religion, if the testimonial rather than the ecclesiastical concept of that religion is emphasized. Nor does it seem reasonable that the small non-Christian minorities should object to a non-doctrinal or nondogmatic emphasis of Christianity. So great and true is the humanitarianism of the teaching of the New Testament that none can honestly object, regardless of professed belief.

Practical Approaches in Religious Education

In the Christian home, one cannot point to any single practice or ministration which makes that particular home, Christian. The love, devotion, and high standards of that home all go together to stamp that particular home as a place of Christian influence and practice. Much the same type of thing may be said for the school. The school must be judged by the over-all climate which permeates its classes and its activities. And it is the kind of thing which invites many casual and unsound judgments on the part of those who are often quite ill equipped to evaluate school standards and practices. However, some specific means whereby religion is being emphasized in public schools can be mentioned. For example, the fine arts offer great opportunity for this emphasis. Great music can hardly be heard, studied, and appreciated without religious experience. Practically all of the great composers of classics wrote preponderantly upon religious themes. How can great artistic endeavor be studied and evaluated without a deep and sincere appreciation for religious inspiration, whether it be the depiction of Calvary on canvas or the aspiration to heaven embodied in the spire of a Gothic cathedral?

A literature course would be quite barren without a very liberal reference to the great Biblical passages. In addition to direct references to the Bible, the student of literature will find that the great epics of practically all languages are inspired by religious themes and steeped in religious content. No mind has ever really achieved great thoughts but what that mind has first sought, humbly and reverently, the mind of God. Great literature has permanence and universality of interest and appeal it can have nothing in common with frivolity or vulgarity. The public school has given to untold millions of young Americans, throughout our history, what has been practically their only opportunity to learn, through books, the minds of great men. The public school has been the place where thousands of young minds have first been quickened and challenged to great endeavor, simply because the young mind has come into contact with the wisdom of the past, and has been guided by sympathetic teachers to a realization that here was something of great and permanent value.

In the field of the natural and physical sciences, the opportunities for religious instruction are equally abundant. The opinion held and expressed by certain types of religionists, that study of the natural sciences tends to develop a materialistic outlook in the student, is con-

A group of teachers and a corner in the library. Devoted personnel and good books are the bases of good education.

to fact. The realization that order is the first great
: law, brings conviction that intelligence rather
chaos, rules the universe. The perception of God
gh the intellect and through the senses is no denial
e religion, but an implementation to further reli-
experience. The Psalmist who perceived that "The
ns declare the glory of God; and the firmament
th his handiwork" was anticipating the words of
men of science such as Pasteur, Carver, and Milli-
'he typical public school science department supple-
the Sunday school in establishing within the mind
ıth a wholesome curiousity and a reverent awe when
proaches, in his imagination, the glories of God, the
or.

many of our states. the public schools are requir-
rtain courses of physical education for high school
ation. This is not an idle requirement. One of the
d and consuming sins of man has been the obses-
hat the body exists paramountly for the reception
ısual pleasure. A sane physical education program
es that conception in the most emphatic manner.
ublic school has done a great deal to promote the
:tion that the physical body is the vehicle of the
and the temple of the soul. True physical education
otes the hygienic maintenance of the physical at
:t possible standards, in order that it may serve
dividual personality in every phase of its existence.

ıe of the tenets of the Christian faith is that of the
erhood of man. The social science departments of
chools have unlimited opportunities for discussion
xpression of that ideal. If these courses are well
ized and capably led, they can be most effective in
ıoulding of attitudes and habits in young people.

vital part of the Christian witness is the approach
one makes to the other person's viewpoint. Train-
make that approach sympathetic and unprejudiced
t of Christian education, and part of the curriculum
realistic social science program. Belief in the divine
of man, and the sacredness of the human person-
engenders confidence and respect in the exchange of
The public school, which brings together people of
ent religious, national and racial origins, is the
training ground for the practice of Christian for-
nce.

ırious organizations, some coeducational, some not,
ler wise leadership, can be of tremendous help in re-
s education. Projects and services, which directly
nge sacrificial living, are part of the daily exper-
of young people in the public school. Experience
vate and public devotional exercises are given, and
idest participation is invited. Convocations of stu-
give participants a chance for expression in public
bly and thus provide ideal training grounds for
service.

the final analysis, no school can be more effective
program than the teachers who, working within the school, make that program possible. The teaching profession has attracted, and continues to enlist thousands upon thousands of consecrated Christian people, who by precept and example establish a total atmosphere which is conducive to a practice of Christian testimony on the part of those who are active within the school community. Many irresponsible charges made against the public schools are an affront and an insult to the teachers who labor therein, and who often do not receive the support and cooperation which should be forthcoming. Admittedly, the schools have fallen short in meeting thir responsibilities many times, for the task with which they are faced calls for nearly superhuman wisdom, patience, and courage. In the humble opinion of many, however, the public schools stands high on the list of institutions which have done much to keep America as decent and good as it is.

The public schools of America are committed to the propagation of the American way of life. Christian people must continue to work in their churches and homes to insure that the American Way is also the Christian Way. In truth, many school people are convinced that today, Christian education is education for survival.

PLAY SERVICE AND LENDING LIBRARY ANNOUNCED

Dramatics is a wonderful medium for bringing the word of God to the people. Obviously there are many poor plays published as religious plays and many of them are presented by church groups who have no satisfactory method of choosing plays. There has been a need, for some time, for a clearing house of dramatic materials to be used in the churches. The Department of Speech and Drama at Bethel College is now starting just such a service. Many of the leading play publishers of both the United States and England are co-operating in organizing this Play Service and Lending Library. Any church or school can borrow a group of plays for a two-week period for the price of fifty cents (50c) and postage. If so desired the Department of Speech and Drama will prepare definite recommendations for the churches to follow in choosing play, casting, and so forth.

Drama originally was an integral part of the church, then it lost face through the poor taste of some groups sponsoring drama. There is now a movement to return drama to its rightful place in the religious life of every community. Religious drama can make a contribution toward kindling the imagination, purge and exalt the emotions, and translate ideas into actions. The full value of drama, religious and secular, can be used as a remarkable teaching medium in the church. Drama has the possibility of providing the people of the church with a spiritual power which may bring a more sympathetic understanding into their lives.

—Wm. T. Wilkoff

Moments with the Children

BY WALTER GERING

It Was a Foolish Thing

Dear boys and girls:

I suppose all of you have done some very foolish things for which you have been sorry later on. I know I have and I want to tell you about one of them. Some time ago we made a trip to a lake in northern Minnesota for our vacation. Early on Monday morning we left home and by noon we had arrived at the lake. Our cabin was just on the edge of the lake. We could sit by the window and look out across to the shore on the other side.

But we were not satisfied to look over the lake. We wanted to get out into a boat and fish. So each day we spent several hours on the lake in the boat. On one of these days I did this foolish thing. I was all alone in the boat, having rowed out to a spot on the lake where I felt sure the fish would bite. Fishing was not too good so I stayed longer than usual. I was so interested in catching fish that I did not notice that the wind was growing stronger and the waves higher. Not until I decided to go back to the cabin did I realize that it was getting very rough on the lake.

Soon I was in trouble. There was no motor on the boat; the wind was in the wrong direction and it was hard work rowing the boat against that wind; my arms were soon tired. On the shore two of my friends stood watching, finally sending a man with a motor boat to go after me.

Then it was that I did a foolish thing. When the motor boat came near, the boatman called out: "Do you want some help? Shall we pull you in to the shore?" It was hard work rowing against the wind and it was still a long distance to the shore; my arms were tiring fast. But to let some one pull me in—that I would not do! That would be admitting that I was in trouble. So I called back: "No, thank you. I can make it all right."

The motor boat went on, circled around and started back for shore. Then I realized how foolish I had been. After all, the wind was strong, the waves were dashing high and my friends had been concerned about my safety. I changed my mind. As the boatman passed on the way back I called out: "Take me in." He swung over, the rope from the anchor was thrown out and in a few moments we were safely pulling in to the shore.

I thought of the time when the disciples of Jesus were out on the lake in a storm. When they left the shore it had been quiet. But suddenly the wind began to blow fiercely and the waves dashed against the little boat until they feared for their lives. How hard they labored at the oars trying to row to shore!

On the other side Jesus was all alone in prayer. The Bible tells us that He saw them as they struggled. Finally, in His love for them He came out on the lake to help. But He made as tho He would pass by, until the disciples cried out. Then He came to their rescue. He "talked with them and said to them, 'Be of good cheer. It is I; be not afraid.' And He went up unto them into the ship and the wind ceased." A few moments later they landed on shore.

How often you and I are in trouble. In school, at home or wherever we are; our little ship begins to rock and the stormy waves beat. Out on the shore Jesus watches; He knows all about our troubles and in the right moment He hurries out on the lake to help us. He wants to bring us in safely.

But sometimes we are very foolish. We do not let Him help us. We say: "No, thank you. I'll get along all right." Then He passes on; He does not help us if we do not want His help. He lets us try it alone.

How foolish that is! Let us call to Him for help; He sees our need and wants to help us. He is the only One who can help us. As soon as we call He will answer and together we will head for the shore.

"Jesus Saviour, Pilot me
Over Life's tempestuous sea."

ltural service in eastern Europe. Some tractors were bought with Ford Foundation money while horse-drawn implements were converted to be used as power machinery.

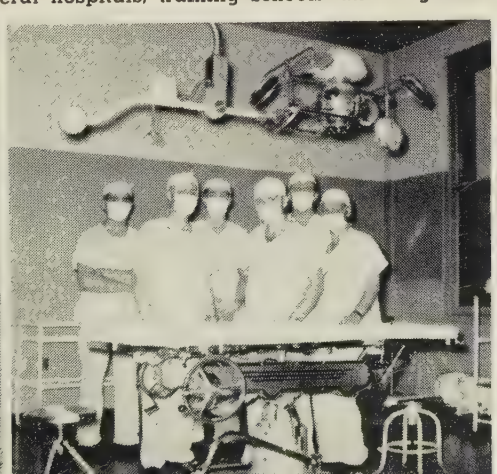
OUR YOUTH IN CHRISTIAN SERVICE

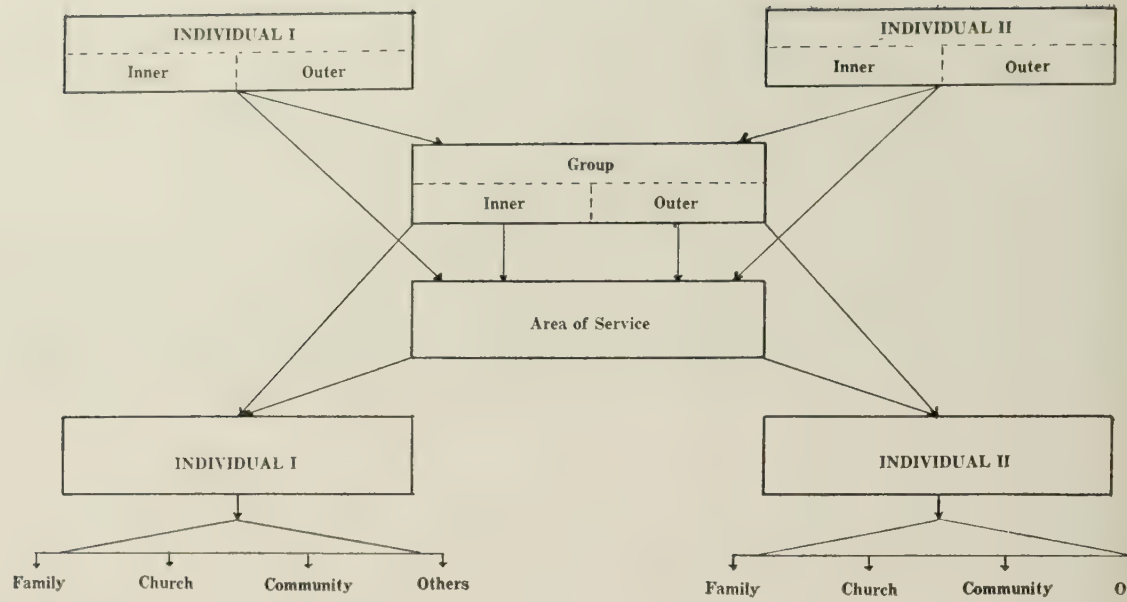
BY HARRY E. MARTENS

GO YE therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching to observe all things whatsoever I have commanded and lo, I am with you alway, even unto the end of orld." Matthew 28:19-20. These are the words we nber as the last words of our Lord. While on this He fed some of the hungry, healed many of the comforted the broken-hearted, and preached the to unbelievers. When He left this earth He still ehind some who were hungry, sick, broken-hearted, who did not believe, and many who needed to be tered unto. He commanded His disciples that they the help and guidance of the Holy Spirit, should on the work He had begun. Today that command ected to us as a people who bear His name, namely ians. We, too, still have the hungry, sick, broken-d, and the unsaved with us. This call to minister needs of our fellowmen has come to many of our e in the past. Although the fruits of the efforts of who gave their time in local church and conference ties, relief, and mission fields are fully known only od, every evidence tells us that these efforts have divinely blessed. However, much is still to be de-

Not many years ago our young people in church and conference meetings as well as in our Christian schools spent hours discussing ways and means how they could effectively give of their time in special Christian service and witness. They wanted to witness in some special way in a troubled world for the peace as found in Christ Jesus; however, this desire seldom materialized beyond the discussion stages. The church-sponsored voluntary service program in various parts of the world has opened untold opportunities to our youth for Christian witness and service. The PAX services program, for example, opened significant opportunities across the seas; while the alternative service program as approved by the United States government, even though required, opens areas for service and personal growth that we cannot overlook or dare to ignore. I shall not try to fully describe the various service programs; it is rather my purpose to lift out some of the challenges and opportunities that have come to our youth of today through these comparatively new areas of service, and to picture at least in part the far-reaching influence of these services. Through these service programs, our church can, through the Mennonite Central Committee, offer opportunities for our workers to help alleviate human need, tension, and give encour-

rving in mental and general hospitals, training schools and migrant camps, our your may serve human needs.





agement to those less fortunate than we, both here and abroad.

To more fully illustrate the significance of this phase of our church program, may we refer you to the accompanying diagram. The workers come to us from various churches, various parts of the world, with a varied background, and in various stages of preparation, as is illustrated by "Individual I" and "Individual II." As to the success of the total witness and the significance of the total contribution, much depends on the individual worker. The individual's outer life, his witness, depends on his inner life. To have the proper inner life for fruitful service, there must be first of all faith—faith in the Lord Jesus Christ. There must be the conviction that He is the source of power and light for the way ahead.

From the lines of the diagram you will see that the individual worker's influence is going to be felt within the "group" or unit as well as in the "area of service." The individual worker casts certain shadows as he serves. He exerts influence whether he wants to or not. In fact, his influence may be as unconscious and natural as it is for the lamp to give light when it has been lit.

This ministry of personal influence seems to be a strange but wonderful thing. This gospel that the worker preaches through his influence, even though it be unconscious, is absorbed by others and may change their actions. Many a life has been started on a career of blessing, beauty, service, yes, won for the Kingdom of God by the influence of a noble act, a kind word or a spiritual atmosphere created by someone or group. When the disciples saw the Master pray they were so impressed with the way He communed with the Father that when He joined them again, they asked Him to teach them how to pray.

As the diagram illustrates, the inner and outer life of the individual will have an influence on the inner life of the group as well as on the group total witness in the areas of service. Here too, the witness of the group is dependent on its inner life. These men are called on to live, eat, work, play, worship, pray, and plan together as part of a team as they are faced with the ever-present fundamentals of group living. The community, the church, yes, life in general demands of each of us that we work as part of a team. The very future of the nation, indeed of this world, depends on whether we can live as a group (one world) and work as a team.

Pages could be written citing examples as to how our workers have influenced the lives of others. As we call to our attention a few illustrations of the fruits of this work and witness of our workers, may it remind us of the profound challenge that comes to our youth today. In one instance, a foreign government was informed that some local funds would be needed if the Mennonite Central Committee project was to continue. In an interview with a high government official, the Mennonite Central Committee representative was told that only the previous week six hundred government employees had been released from duty in one department alone because of a shortage of funds. On the other hand, the official went on to say that his government was fully conscious of the important work of the Mennonite Central Committee Unit and instructed his assistants to make the much-needed funds available.

A German refugee who has lived in shabby, temporary housing since 1941 writes regarding a builders' unit, as we quote in part:

> "The work of the PAX men here in the Backnang settlement has become a concept—a symbol of Christian brotherly love and readiness to help. It certainly wasn't that way when the first members of the Mennonite Voluntary Service team arrived here. Nor was it that way when the first PAX men came to Backnang. Instead, people seemed quite skeptical. People could not conceive that in this ma-

alistic age such strong Christian faith and so ch idealism existed. Today these same people ue this construction work and respect it highly. fact, I have never seen public opinion influenced it has been by this undertaking."

of our women volunteer workers was rooming ilding adjacent to a girls' ward of a State Training At a given hour each evening, she heard loud ing and shouting of a patient. After long minutes ing, the shouts would grow dim and finally fade distance. Several evenings later she felt she could ar it any longer so she hurried to the ward in the uilding. Here she found several attendants forcing en-year old, mentally-handicapped girl into an iso- cell. The violence of the patient was such that the ticle in the cell was one hard mattress. The volun- rvice worker asked to be locked in with the girl. t the attendants refused but then reluctantly con- The voluntary service worker, standing in one of the cell, started to sing several songs learned in y school and repeated some simple Bible stories. e the worker's voice overshadowed that of the pa- nd soon thereafter a calmness came over the pa- For some minutes the patient listened in perfect ess to songs and stories but soon in exhaustion fell The voluntary service worker was released from l. The next day the worker appeared with the patient e before the usual time when she was to be locked her private cell. She asked the patient, "Shall we k now to our little bedroom and listen to songs tories again?" The patient gladly responded and o were locked in again, but this time without shout- reaming, or violence.

Karl Menninger, one of the world's most noted atrists, has said that even if the best psychiatric ent is available for the mentally ill, the lack of ill often mean the difference between recovery or ued suffering.

refugee writes, "Each bit of material help is at the time also strength for the soul. The receiver feels rmth of love and brotherly understanding for his ited situation; and the hardness of heart begins to ear."

member of a community where Mennonite Central ittee workers were serving mentioned at a public g, "These M.C.C. workers have done many things ; but above all, they have taught us that religion e lived." In another case, a leader in a church of r faith, with tears in his eyes, expressed apprecia- r the work being carried on by our workers and for the day when language would no longer be a so our workers could begin work in Bible teaching. ker in service, speaking about the "compelling mo- or serving in Greece, writes the following:

"Putting it in cold facts it is this: We individuals o make a world are going to have to learn that have to make some all-out sacrifices for peace and understanding or we shall be forced to make all-out sacrifices for war. The big question is not whether the sacrifice is necessary or not but whether we will sacrifice freely or wait until we are forced.

To a Christian, however, there is a more positive reason for this compulsion. He does not think primarily what this is going to do to the social order, or what this will do for international relations. He does it because it is the natural reaction of one who claims an affiliation with the Author of the Sermon on the Mount. It is just that simple . . .

Our project in Panayitsa is an attempt to sit where they sit; and needless to say we have been astonished."

The total impact of the service program will help to promote international good-will, peace and understanding as we work together with citizens of other countries in a spirit of sharing and brotherly love.

We have said that the individual has an influence on members of his own group, on the community in which he lives, on the government under whose approval he works, on those with whom he works as well as those to whom he ministers. On the other hand, let us not fail to recognize the importance of the influence of this total experience on the worker himself. He will leave this service a different person. This has provided a real opportunity for self growth; for the young workers this period of service is a school. It is not just an adventure as the simple tasks such as mixing mortar, making beds, keeping watch by night while the sick are resting, or preparing food for the sick or hungry unit members may even lead to some frustration and trials on the part of the worker. However, to most of them this is a school of God. Many of these young people find a burning bush from whence comes the voice of God. May we offer but one illustration as we quote in part from a letter received from a PAX worker:

> "Now one year later, I can see some of the great blessings received by following the foresight and planning of my Lord, and I'm looking forward to the year ahead which lies before me. I am certain now that God has placed PAX Services in my life as a stepping stone to something greater in the future. My prayer is that I may interpret His will correctly.
> 'Use me, God in Thy great harvest field,
> Which stretcheth far and wide like a wide sea:
> The gatherers are so few; I fear the precious yield
> Will suffer loss. Oh, find a place for me!
> A place where best the strength I have will tell:
> Impress this truth upon me that not one
> Can do my portion that I leave undone!' "

As we refer to the diagram once again we have now followed "Individual I" and "Individual II" through his "group" life and "area of service" knowing that as he returns to family, church and community life, his influ-

(Continued on page 96)

Marker on Luebeck house as tribute to PAX Services.

OUR PAX BOYS IN EUROPE

BY CURTIS JANZEN

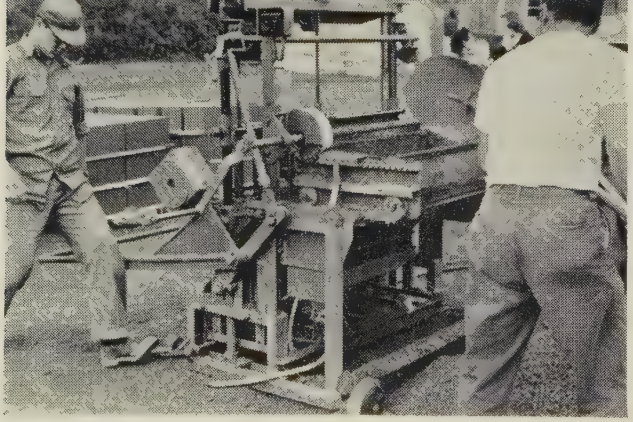
WHEN the work of Civilian Public Service ended after World War II, an era of service for many Mennonite young people ended with it. But Mennonite young people were not therewith finished with giving their lives in the service of God and man. Along with the voluntary service program that developed in the States and Canada, a program of reconstruction through work camps developed in war-torn Europe. Rubble needed to be cleared away, homes and buildings needed to be restored, and thousands of refugees needed to be resettled.

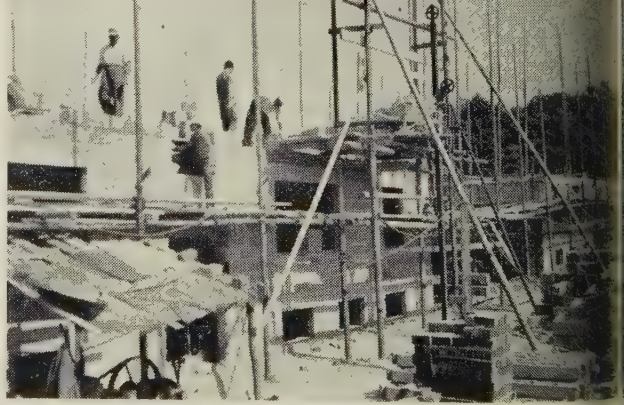
Mennonite refugees too, had fled into Western Germany from many points east. In a mammoth effort to resettle them, the North American Mennonites helped over thirteen thousand of them to new homes and a more certain future in South America and Canada. It became quite clear, however, that not all of these refugees wanted to be resettled to a new hemisphere, and even clearer that for various reasons not all of them could be. The war had brought with it suffering, and had left its imprints on the health of many. Because of the state of their health, or for political reasons, many of them were not granted visas for emigration. Consequently, the Mennonite Central Committee became interested in helping them to resettle and start over where they were, in West Germany. Money was collected so that houses could be built. On the basis of money given them by American Mennonites, it was possible to apply for government funds and bank loans; thus the first settlement of thirty houses was built for Mennonite refugees in Neuwied along the Rhine.

To assist in the resettlement of Mennonite refugees the idea was conceived of having American Mennonite young people help in the building of houses, and in March of 1951 twenty American conscientious objectors came to Espelkamp near Bielefeld, Germany, to begin the construction of five more houses with apartments for thirty families. Beginning with the work of felling trees and digging stumps, the men worked for fourteen months until all work on the five houses was completed. Several months later a second project was started at Neuwied where PAX men made cinder blocks for the houses in Espelkamp. These blocks were transported by MCC truck to Espelkamp. As the Espelkamp project progressed, men were gradually put to work in all phases of the building project, including block laying and plastering. It was difficult for the Germans to understand and has been so in every project since, that inexperienced Americans could build a house, and that they could do good work that matched the quality of that of a skilled workman. In August of that same year eight additional men came to Europe, and in spring of 1952 the project came rapidly to completion.

While Espelkamp was being completed, plans were being made for new projects and the expansion of the program. Selective Service Director, General Hershey

Making building blocks from lava deposits and cement. Third and fourth houses in Backnang going up.





d Houses and live in them;
gardens and eat their produce . . . .

But seek the welfare of city where I have sent you. . .”

—Jeremiah

ad seen the work in Germany gave his approval
C as an agency which could employ conscientious
ors in this and other types of work. MCC made
to allow for fifty men to serve in builders' units
rmany. At present (January, 1954) there are ap-
nately this number in three different builders' units
our men on special assignments in other places in
any, plus twelve men in Greece, and six men in Hol-
A new unit in Germany opened in May, 1952 at
ang. The first phase of the project comprised ten
s with a total of sixty-six apartments and was com-
early in 1954. The second unit of ten four-apart-
houses was begun immediately thereafter and work
gressing on them also. Since the MCC is specifically
sted in helping Mennonite refugees so that Men-
congregations could be re-founded, plans are being
for a church in each of the new settlements. Before
are resettled at one of the various new *Siedlungen*
of the families have lived widely scattered in dif-
parts of Lower-Saxony and Schleswig Holstein,
has been difficult for them to remain in contact
any Mennonite church. In these new settlements
find it possible to begin again with a decent place
e, possibilities for good work, and a revived church
Backnang, although earlier completely strange to
onites, will now have the largest Mennonite con-
ion in South Germany.

rough the activities and efforts of the refugees
elves, it was possible to begin another project only
l weeks after Backnang had begun. Lübeck, the
city of the old Hanseatic League on the coast of
altic Sea, was the home of twelve PAX men for
xt ten months. Out on the edge of the city five
s were built with apartments for seventeen families.

At dedication of the Backnang project, November, 1952.

Here too, the young men experienced great joy when the refugees could begin to move out of their one-room hovels into the first real homes they had known for seven or eight years. And certainly the settlers were no less happy than the fellows, for to them it meant comfort and the possibility of living together as a family—things which we Americans take too much for granted.

After the completion of the Lübeck project a new one was begun in Enkenbach, in the Palatinate, an area rich in Mennonite history. Paul Kliewer, director of Friedenshort, Mennonite old people's home in Enkenbach, had taken the initiative in the organization of this project. Fifteen houses with four apartments each are to be built here. The first house was dedicated in October, 1953 and work has been progressing apace since then. The third of the present projects was begun in August, 1953 in Wedel, a city on the Elbe River near Hamburg. Plans call for a total of ten duplexes to be built with the possibility of another ten to be built later. At this point already two houses are under roof.

Throughout the year 1953, up to nine men were serving in southern Holland in the flooded areas. Cooperation between MCC and the Dutch Mennonites as well as other Mennonites in Europe had made it possible for the young

The exterior of the homes are given a coat of stuco. Homes in Backnang almost ready for refugees to move in.

The first completed house, Enkenbach, Germany.

Farewell service for PAX men sailing July, 1953.

people to carry on the work in Holland. International work camps were organized, in which Dutch, American, German, French, Swiss and Scandinavian volunteers worked together to clean up the debris left by the flood, and to rebuild the homes that had been destroyed. The men who participated in this part of the program had a wonderful opportunity to learn to know and to understand European Mennonites and European young people.

A second major phase of PAX work in Europe was begun in Greece in March, 1952. An original unit of five PAX men began to help Greek farmers cultivate land which had lain idle as a consequence of the recent wars from which Greece had suffered. These wars had forced farmers to leave their homes, had burned their villages, had killed or transported their livestock so that farm work was practically impossible, and had left them destitute for food. Aside from this, the methods which the Greeks used in cultivation were primitive and inefficient, not enabling them to get maximum productivity out of their soil. For a nation whose resources are primarily agricultural, these factors present a problem. Greece did not raise enough wheat to meet its own consumption demands. Experts estimated that by correct seeding methods, wheat production could be increased by 30 per cent. In an experiment the PAX men showed that by using two-thirds as much seed, the same production level per unit of land could be attained.

Contouring, pest control, the introduction of new breeds of livestock, food canning in the home, and other demonstrations by unit members are simple methods of helping the Greeks to help themselves. Only such things are introduced that are practical for the farmer. Methods of cultivation which require an extensive amount of machinery are not considered practical because of the small plots of land each farmer has, and because most farmers have more time than money.

In other areas of work unit members have been helpful also. Health conditions in the villages need improvement. Unit members are helpful with their first aid, and have occasionally been asked to administer health needs that require more than just first aid attention. Efforts have also been turned in the direction of sanitation. Work which falls in the area of general nutrition and health of the villagers is included in the program of the PAX men in Macedonia. Here and now, as of Paul of old, a Christian ministry is being brought to these people and twelve Mennonite men in three different villages are helping to meet a simple but all too common need in our modern world.

PAX men are serving in other areas of the world as well. In Egypt a little village along the Nile is the site of another such agricultural village-improvement program. A PAX man is serving in Iraq in a group of villages south of Bahgdad in a similar program. PAX men are serving in Palestine, in South America, and in Korea. All of them are serving "in the name of Christ." It was the love of Christ that prompted them to leave their homes and their friends to go overseas to serve the needs of a suffering humanity. No one forced them to give the "extra," the sacrfice that was demanded of them in these faraway assignments. Did not Christ prompt them to go into all the world? Were they not to answer the call and the opportunity that presented itself? Was this not a means of letting the world know that they had this love in their hearts, and that Christ loved the poor, suffering, and afflicted? Are they not richly rewarded for their efforts in the closer walk with their Saviour, in spiritual growth, and in thankfulness for their homes, their material wealth and their churches, which so often they had come to take for granted? And won't they see that it takes them and every church member, personally, to spread the love of God in the hearts of men? May God keep this vision awake in their lives and in their service.

On the following pages Roland H. Bainton concludes his series on the Sixteenth century Anabaptist movement, of which previous installments were published in July and October issues of 1953 and January, 1954. All issues containing installments in this series are still available.

Martyrdom of Anneken Janss, of Briel, drowned at Rotterdam in January, 1539. Illustration by Jan Luyken.

THE ENDURING WITNESS: THE MENNONITES

BY ROLAND H. BAINTON

VIEW of the previous articles in this series on the eginnings of Anabaptism one might justifiably feel hat a lecture on the Mennonites should dispense urther preamble and devote itself exclusively to Nevertheless to sketch again briefly the earlier ic tendencies will make the achievements of Menno r truly amazing. We have already seen the anarchic s of the first Hutterite communities. The close of irst decade of Anabaptism displayed even worse festations because persecution mowed down the more spirits. Some indeed died of the plague, such as l and Denk. Others, such as Manz and Blaurock Hutter succumbed to water, sword or fire. One has to look at the collection of Anabaptist hymns and the list of authors: drowned, 1525; burned, 1526; hanged, 1527. The writers were all martyrs, and few prominent Anabaptists escaped execution.

False Prophecy is Born

To live in such an atmosphere produced an abnormal state of mind: when people could not hear the barking of a dog without fear of the sheriff's arrival, when sectaries had to hide themselves in the woods or sleep in cellars, when the town gate could be approached only with apprehension. The story is told, for example, of Obbe Philips that at one time as he and a friend were approaching the city portal the watcher on the gate said, "Hurry up, we are about to close." They inquired, "Why are you closing the gate at this hour of the day?" He said, "Because we are going to search the whole town

for Anabaptists." If then they had wheeled around they would at once have betrayed themselves. They resolved to take the risk and walked in. If folk live for long under such apprehension some may become sullen, some may become cowards, and some may begin to indulge in dreams of a great vindication to come at the hands of the Lord. This was the tendency which began to develop in Anabaptism. There had always been, of course, an urgent sense of the Lord's coming but without any setting of the date. Now precise predictions began, when Melchior Hofmann announced that the Lord would come in 1533. Not only the year but also the place was announced. Strassburg it should be, no doubt because of all the evangelical cities Strassburg was the most favorable to the Anabaptists. Hofmann predicted that he would be imprisoned for six months and then the Lord would come. Only the first half of his prophecy was fulfilled. He was to remain in prison for nearly twelve years until he was forgotten by the very Anabaptists themselves. During his early confinement he communicated with disciples without and enflamed them with glowing pictures of the great day when one hundred and forty-four thousand of the saints should march forth to erect the kingdom of the Lord.

The Coming of the Lord

But the Lord did not come to Strassburg. Then the enthusiasts fastened on Münster in Westphalia and advanced the year to 1534. Here all the saints began to assemble. The town council was favorably disposed to the Anabaptists. Among them a spokesman, Rothmann by name, composed inflamatory tracts in which he said that all history was divided into three periods—first that of the Father in the Old Testament; second that of the Son in the New Testament; third that of the Spirit now about to be ushered in. The prelude should be the great day of the wrath of God when all of the ungodly should be put to the sword. Who would execute this sentence? The Lord Himself and His angels, or might it perhaps be the saints on earth?

The Anabaptists had hitherto been non-resistant. They were now the majority in the town of Münster, and although they had resolved not to defend themselves, yet wore their swords into the market place to call attention to their restraint in not using them. Then came a special revelation from the Lord that the hour for restraint had passed. The day of bloody revolution was at hand. The government of the town was taken over. All Catholics and Lutherans who would not accept rebaptism were expelled. An invitation was issued to the Anabaptists already numerous in The Netherlands that they should come and join in the reign of the saints in the new Jerusalem. The excitement was intense. On one occasion the sun glinted from a weathercock. All the people in the streets fell on their knees and cried: "Woe! woe! woe!" Some sober soul went up and took the weathercock down. The mob subsided.

The New Jerusalem

The mood was still one of very intense expectation. Jan van Leyden was crowned as the new David, the king of Zion. With crown and sceptre he disported himself in magnificent display. The reign of the saints had begun. The similarities to the Old Testament were rather obvious. Besides King David there were the twelve elders corresponding to the twelve tribes. Then it was decided to rehabilitate several Old and New Testament practices. From the New Testament came communism, the sharing of all goods, and from the Old Testament the revival of polygamy. The argument was that polygamy had never been forbidden in the New Testament and was certainly practiced in the Old. The men were more reluctant than the women. The hesitant were won over by the query, "Are you more righteous then Abraham? He had more than one wife and he was pleasing to the Lord." Thus the unwilling were persuaded. There may well have been an imbalance of the sexes in the city for many of the Catholic and Lutheran males had departed leaving their women behind. Polygamy then was introduced.

The Catholics and the Lutherans combined military forces and Phillip of Hesse, who would not kill a man for his faith, was not willing to see a whole city taken over by the Anabaptists in this fashion. He joined with the Catholics; siege was laid to the city of Münster. After enduring incredible privations, it surrendered. Many were put to the sword, and the leaders were executed with extreme barbarity. The kingdom of the new Israel had come and gone.

These extravagant movements were not confined to the city of Münster. There were a good many in The Netherlands who had tried to reach Münster without success. Various eccentric modes of behavior were adopted by the enthusiasts. The Old Testament provided a model. Some Anabaptists in Amsterdam, for example, began running around naked. They were imitating the prophet Isaiah, who as a sign for six months went naked in Jerusalem. Another man went to the fire-place, took a live coal and touched his lips. Instead of then saying like the prophet Isaiah, "Woe is me, I am undone, for I am a man of unclean lips," for two weeks he could say nothing at all.

Such were some of the aberrations. By them the movement was frightfully discredited. All over Germany men were saying: "See, we've been fearful about these people who didn't go to our churches, who wouldn't take an oath, who refused to defend the country against the Turks, who declined to be magistrates. Now look, here is covert conspiracy to take over and introduce a revolution." The edicts against the Anabaptists were everywhere tightened.

The Contribution of Menno

One marvels that this was not the end of the movement. Quite possibly in The Netherlands it might have been the end had it not been for Menno Simons. His re-

ıship to these movements is somewhat debated. Naly his followers wished to dissociate him from every- of the sort, and basically they are right, but still as impressed by the courage of these people, and the debacle at Münster some of the Dutch Anabapfled to the so-called "*Oldecloöster*" near Bolsward. e when attacked they defended themselves, but were ıiped out. Menno's brother Peter and some members s parish were among them. Menno did not approve ıe violence, but nevertheless was deeply grieved by fate. Reflection on what they had suffered finally ght him to the act of decision. Once a Catholic t, on seeing the intrepidity of the martyrs, he re- d to be done with his priesthood and join the perse- d group. But he refrained from all extravagances. setting of dates for the Lord's coming by him. He not approve of polygamy, nor was he prepared to duce communism of the Münster type, though he ved in the sharing of goods. He went back to the le evangelical principles of the Swiss brethren in the nnings at Zürich, insisting on a gathered church of vers baptized only in adult life. There should be no , no taking of life, no participation in war; the denor of the Christian should be marked by simplicity, rosity, sobriety, and austerity. That Menno was able ring the movement back into the channels where first ıd flowed, that he was able to purge all of the eccenties and aberrations is truly an astonishing achieve- t.

MENNO SIMONIS, NATUS WITMARSUMI IN FRISIÂ
anno a Christo nato 1505.

Jewels from Menno's Writings

n the realm of ideas Menno was not marked by any t originality. If one reads his *Fundament-Boek,* one s the concepts voiced by earlier Anabaptists over over again. Menno was not creative in the realm deas, but in the realm of deeds. What others talked ıt, he did. He does, however, gather up the teachings ıis predecessors into coherent and integrated form. writes with power and literary charm, the more so ıuse he was so deeply steeped in Biblical language. e are a few excerpts from his works. This is his supation to magistrates:

'We who like sheep without a shepherd have become ey to the roaring lions and a spectacle and reproach he world, do beseech his imperial Majesty and all s, lords, and princes to put away all prejudices and descend to peruse our writing.

'Put the sword into the sheath, for as the Lord liveth do not fight flesh and blood but against Him whose are a flame of fire, who is crowned with many vns, whose name no one knoweth but Himself, who lothed with a vesture dipped in blood; whose name is ed the Word of God; who rules the nations with a of iron; who treads the winepress of the fierceness of wrath of Almighty God; who hath on His vesture ten King of Kings and Lord of Lords."

Here is a section on Baptism:

'Baptism is a washing of regeneration. Peter teaches that the inner baptism saves us by which the inner man is washed and not the outward baptism by which the flesh is washed. The outward baptism follows only as an evidence of obedience which is faith. Why then do you depart from the pattern set by Christ?"

The Lord's Supper:

"First we must not make the visible and the perishable bread and wine into the real body and blood of the Lord. This is idolatry.

"Secondly, since to die for another is the greatest evidence of love, and since this feast is a memorial of Christ's death, we do not only show forth and remember his death but also the glorious fruit of divine love. And again in the Lord's Supper we are admonished to Christian unity, love, and peace. Like as natural bread is made of many grains broken in the mill and kneaded together with water and baked by the heat of the fire." We have encountered this figure before. It is a very common Anabaptist interpretation of the Lord's Supper, and goes back to the primitive church. He continues, "Like as natural bread is made of many grains broken in the mill and kneaded together with water and baked by the heat of the fire, so the church is made up of many true believers broken in their hearts with the hammer of the divine word and baptized with the water of the Holy Ghost and with the fire of pure, unfeigned love into one

Title page of first Dutch edition of the *Bloedig Tooneel der Doops-Gesinde* or the *Martyrs Mirror*, printed in Dortrecht in 1660.

body. This then is a communion. We would ask you whether you have partaken of Christ."

An address to the ministers:

"Oh you who live with gloves on your hands and enjoy voluptuousness, you who are greeted by men as doctor, lord, and master, when the messenger of death shall knock at the door of your souls and say, 'give an account,' will you be stewards or hirelings? Then you must appear before the throne of the eternal magistrate."

To the learned:

"Teach and boast as you will. You must walk in the ways of the Lord and hear his word and be obedient, for nothing avails in heaven or on earth whereby you may be saved, neither baptism, nor the Lord's Supper, nor eloquence, nor erudition, nor councils, emperors and edicts, nor even Christ with his blood and death if we are not born of God. This is the word of John, 'If we say that we have fellowship with him and walk in darkness, we lie.' "

To the common people:

"Say you that you do not understand the Scriptures? I answer: the Scriptures are plain. 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and thy neighbor as thyself.' And again 'Ye shall give bread to the hungry, and entertain the needy.' "

To the church:

"Dear children, you who with me are called to a like grace, inheritance, and kingdom and are named after the Lord's name, hear the voice of Christ your king, hear the voice of your bridegroom. Though thou art purified, yet purify thyself still more. Adorn thyself with the silken robe of righteousness, hang about thy neck the golden chain of piety, gird thyself with the fair girdle of brotherly love, put on the wedding ring of true faith. Wash thyself with the clear water of grace. Anoint thyself with the oil of the Holy Spirit. Wash thyself in the limpid water of Almighty God. Rejoice, oh thou bride of the Lord, for your beloved is fairer than all the children of men."

With regard to the care for the community:

"This love, charity and community we teach and practice and have for seventeen years sought and practiced in such manner that although we have to a great extent been robbed of our property and are yet robbed, and many a quiet God-fearing father and mother have been put to death by fire, water, or the sword, and we have no secure place of abode, and besides the times are costly, yet thanks be to God, none of the pious, nor any of their children who have been committed to us, have been found to beg.

On war:

"My dear reader, if the poor and ignorant world with an honest heart accepted this our hated and despised doctrine, which is not of us but of Christ, and faithfully obeyed it, they could well change their deadly swords into plowshares and their spears into pruning hooks, level their gates and walls, dismiss their executioners and henchmen. For all who accept our doctrine in its power will by God's grace not have any ill will to any one upon earth, and not against their bitter enemies, much less wrong and harm them by deeds and actions; for they are children of the Most High who from their hearts love that which is good and in their weakness avoid that which is evil; nay, hate it and are inimical thereto."

Here is a passage from Menno's writings about the church, a very striking passage because of the way in which Scripture is utilized. Menno weaves together passages from the Songs of Solomon, from the epistles of Paul, from Isaiah and Jeremiah and from the book of Revelation. The imagery shifts from the Old Testament to the New and is all woven into a harmonious tapestry, an eloquent and poetic description of the church.

An Eloquent Message

Rejoice, O thou bride of the Lord! for your beloved er than all the children of men, 'The chiefest among ousand, his head is as the most fine gold, his locks ushy and as black as a raven. His eyes are as the , by the rivers of waters, washed with milk and fit- . His cheeks are as a bed of spices, as sweet flow- his lips, like lilies, dropping sweet smelling myrrh. ands are as gold rings set with the beryl; his belly bright ivory, overlaid with sapphires. His legs are llars of marble, set upon sockets of fine gold. His enance is as Lebanon, excellent as the cedars; his h is most sweet, yea, he is altogether lovely,'

Draw near, O thou queen, O thou well-prepared and t of all women; bow thy neck with Esther, under owerful sceptre; hear his word, and fear his judg- ; acknowledge his great love, for he has greatly led himself toward us.

How lovely and gracious a bridegroom and king is ho has chosen his miserable, impure, unesteemed, nchaste servant, to such an exalted station, and has l her to be such a glorious queen, and has spared bor, pains nor costs, till he has made her the fair- urest, most worthy and precious among women.

Arise, make haste, adorn and dress yourselves, extol praise him who has created you, and called you to a high honor through the word of his grace.

The winter is past, the rain is over and gone, the rs appear on the earth, and the voice of the turtle ard in our land; there is nothing more which can or hinder, for hell, sin, the devil, death, the world, fire and sword, are already overcome by all the ren of God through Christ! . . . . Faith assumes ure, love blooms, the sun softens, and the truth is shed and testified to, which remained fruitless for any years; although you must, for a short time, bear eat of the sun, yet you so well know that the king- of glory, in eternal joy, is promised and prepared ou.

Rejoice and watch; thou art black but comely, thou s the tents of Kedar, as the curtains of Solomon. ke, O north wind, and come, thou south; blow upon garden, that the spices thereof may flow out,' Cant. Fear not, little flock, for it is the Father's good ure to give you the kingdom, not the perishing king- of Assyria, Media, Macedonia, nor of Rome, but ingdom of the saints, the kingdom of the great King, ingdom of David, the kingdom of grace and eternal e, which shall never more perish, but shall abide stand forever, therefore, hear him and be obedient, you be not thrust out with the haughty, disobedient ti, but with the pious Esther, live in endless glory, Arise, thou daughter of Zion, and observe what is ised thee . . . .

Behold, thy wall stands firmly upon twelve foun- ns, thy gates are of pearls, the city is of pure gold, iver of living waters, proceeding from the throne of God and the lamb, is in the midst of your way, and the tree of life is on either side, and its leaves serve to heal the nation. Happy and holy is he who has part in this city.

"Therefore, so purify yourselves, you who seek the Lord. . .

"Be ye all minded like Christ Jesus. Be earnest to hold the union of the Spirit through the covenant of peace; ye are all one temple, house, city, mountain, body and church in Christ Jesus.

"Whosoever overcomes, will be clothed with white clothing, and his name shall not be erased from the book of life. . . .

" ' It is a faithful saying,' says Paul, 'for if we be dead with him (Christ), we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us,' 2 Tim. 2:11, 12. Therefore, fear your God from the heart, watch and pray and commend to him your affairs, as Jeremiah did. He has chosen you to be his loving bride, children, and members; called you to the kingdom of his grace, and the inheritance of his glory, and has bought you with immaculate blood of Christ Jesus.

"Peace be with you, the Spirit, power and grace of our Lord Jesus Christ, be with all my fellow laborers, believers, brethren and sisters, till eternal life, Amen.

The Witness of the Martyrs

The man who wrote this was to become a wanderer on the face of the earth, hiding, seeking in secret to find his family, divided from them, reunited and again divided. Driven from the Low Countries he worked in East Friesland, from Friesland he was to take refuge near Hamburg where a nobleman permitted a group to gather on his estate.

The temper of the times is well revealed by a little incident that occurred when a group of Mennonites including Menno were living more or less in concealment at Wismar on the North Sea. Refugees from Bloody Mary in England were fleeing from that land to the continent. The vessel on which they had embarked came into the port and there was frozen in by the ice. The people on board were suffering alike from cold and from hunger, but the Lutherans would not help them because they were Calvinists. Whereupon the despised and hidden Mennonites came and helped them out.

The contacts with The Netherlands on the part of Menno did not lapse. One marvels that his movement in that country was not completely crushed. Persecutions were continuous. We have records in the *Martyr's Mirror*. One story of martyrdom is told after another. By way of illustration just one is selected here, the record of the sufferings of a woman, Elizabeth by name, in the year 1549. She was brought to trial by the Catholic authorities. One must remember that The Netherlands were a dependency of Spain and that Phillip II was a most bigoted fanatic who through the Inquisition in the Low Countries tried to root out alike the Lutherans, the Calvinists,

Many were tied to the rack and thrown into the flames.

and the Anabaptists. They were all fellows in persecution in The Netherlands.

Here is the account of the examination of Elizabeth. They brought her to the council house and two White Capuchin friars led her to the block house and then demanded that under oath she should tell if she had a husband. She refused to take the oath. "Our speech," said she, "Should be yea, yea, and nay, nay, I have no husband."

"God has commanded me to love the Lord my God and to honor my parents, and therefore I will not tell you who are my parents."

"Very well, then, who taught you?"

"Gentlemen, excuse me, if you will ask me about my faith, I will answer. If you ask me about people, I will be silent."

"We will use such severe measure on you that you will confess."

"I trust that by the grace of God, I may not be a traitor."

"What persons were present when you were baptized?"

"Christ said 'ask those that were present.'"

"Now we see you are a teacher and you make yourself like Christ."

"No, God forbid, I esteem myself no better than the sweepings of the house of the Lord."

"You don't consider our church to be the house of the Lord?"

"No, indeed I do not. For it is written, 'Ye are temples of the living God.'"

"What do you think of our mass?"

"I don't approve of your mass."

"What do you think of the most holy sacrament?"

"I've never in my life read in the holy scripture about a holy sacrament, but I have read about the supper of the Lord."

"Be silent, the devil speaks by your mouth."

"Sirs, this is a small matter. 'The servant is not better than his Lord.'"

"You speak with a proud spirit."

"I speak with a spirit of freedom."

"What did the Lord say when he gave the supper to his disciples?"

She retorts with another question, "What did He give them, flesh or bread?"

They answer, "Bread."

"Well then," she said, "did not the Lord continue sitting there? Who could eat His flesh?"

"What do you hold about infant baptism that you have been baptized again?"

"I have not been baptized again. I have been baptized once upon the confession of my faith."

"Do you think then that children are lost because they haven't been baptized?"

"No, I don't think they are lost."

"Do you expect salvation from baptism?"

"No, I do not. All the waters in the sea cannot save me, but salvation is in Christ."

"Have the priests power to forgive sins?"

"No, gentlemen, how can I believe that? Christ is the only priest through whom there is forgiveness."

The conclusion of the matter is that she has disobeyed the emperor's edict. She is therefore taken to the torture tower, and they tell her that they will proceed mildly if she will confess. They begin by putting thumb screws on her fingers and thumbs until the blood gushes from her nails, and she exclaims, "Oh, I cannot bear it." And they say to her, "Confess, and we will ease your pain." But she cries to the Lord her God, "Help me, oh, my God, for thou art the helper of those in time of need." And they say, "Confess, and we will ease your pains" but she continues steadfastly calling upon the Lord her God, and the Lord strengthened her until she no longer felt pain. And they said to her, "Will you not confess?" "No." Then they began with the iron screws upon her ankles, and she said, "Put me not to shame in my person," and they said, "You shall not be treated indecently." She fainted. They said, "Perhaps she is dead." And coming to herself she said, "I am alive, and not dead. Why do you so entreat me?"

"Will you recant all the things before that you have said?"

"No, gentlemen, I will seal them with my blood."

"Will you not tell us who baptized you?"

"Gentlemen, I have told you I will not tell."

After this sentence was pronounced upon Elizabeth in the year 1549 on the 27th day of March, and she was condemned to death by being drowned in a sack, and thus she offered up her body as a sacrifice to God.

The Results of Persecution

Many such stories are contained in the martyrology of the Mennonites. Truly one wonders that they were not completely stamped out. Perhaps it was because the local magistrates were often favorable. There were a

t many in Holland who resented the Inquisition be-
e it was imposed by Spain, and if they could they
ld give a tip to the Anabaptists and tell them where
to be on a given occasion. Perhaps that is why the
rmination was not sufficiently systematic to wipe
n out. Another factor may be that the persecuting
testants were mollified by joint sufferings. Calvinists
Lutherans became more lenient towards the sectaries
use they were united in endurance against Spain.
situation was similar to that under Hitler where the
holics, the Calvinists, the Lutherans and all other
istians drew together in their common opposition.
ertheless the persecution of the Anabaptists continued
many years, and one cannot but marvel that the
vement survived. The Mennonites had a tougher lot
n the Hutterites, for it was easier to withdraw to
terlitz in Moravia and set up a colony on the estates
ome favorable noble and there on the frontier in iso-
on from the world to continue a self-perpetuating
mmunity, than to fight it out (perhaps one should not
"fight it out"), to live it out, to endure it out, in the
e of persecution for half a century until at last the
ness was recognized and these people came no longer
be regarded as dangerous revolutionaries who would
troy the whole fabric of church and state. To bear
ness until this came to pass involved endurance and
lity of the highest order.

Menno Simons was the man who weeded out the
rrations and the eccentricities, who preserved the
nd kernel. He it was who purged the objectionable
nents and brought back the movement to the sanity
the New Testament and who inspired the witnesses
il toleration was achieved.

The Mennonites, then, have never been quite so re-
te from the world as were the Hutterites, although, of
rse, there have been and are varieties of Mennonites.
the new world even more than in the old they have
served the pattern of the sixteenth century. The Amish
this more than any of the others. In the Old World
re accommodations have taken place. Whereas the
tterites survived by following the frontier and living
the past, the Mennonites remained in the midst of
framework of society and in consequence made greater
ommodations. All this raises very serious questions.
Hutterites have achieved their success in the United
tes and Canada by abandoning the missionary com-
nd, and they have been able to preserve the ancient
tern because of the isolation. The Mennonites have
n more concerned to maintain the missionary empha-
and have had a greater concern to reach out to the
iety round about, and thereby they have been modi-
l.

Witness and Accommodation

Now this is a problem not only for Mennonites and
tterites but for all Christians. This is the situation
ch confronts any missionary Christianity because there
no possibility of carrying the gospel to other people
without some kind of accommodation. One has at least to make the accommodation of language if people are going to understand it, and if the gospel be recast entirely in another language there is a certain breaking of continuity. The message has to be rethought and said in new terms, and those very terms may change the meaning. Likewise there has to be certain accommodation to culture. This raises the question of how far can you go. The early Christians were very much troubled as to whether they could attend pagan schools and whether they could read the classics which told of the pagan gods. They were disturbed over going to hospitals under the patronage of the god Aescalepius. How far could they go? The principle which they adopted was: Intransigence at the core and flexibility on the circumference. They allowed a distinction between what is essential in Christianity and what is nonessential and can be modified and accommodated. They were absolutely adamant in their refusal to worship the emperor, but they were flexible with regard to the dates of their religious festivals, and deliberately took the date of Christmas from the birthday of the god Mithras. For over three hundred years Christmas had been celebrated on the sixth of January, and was deliberately changed in the fourth century to the twenty-fifth of December because on that day the god Mithras had a celebration to which Christian converts would revert. This was deliberate accommodation.

Take another illustration from missionary work in India. Shall the church allow converts to make and use rugs exquisite in design into which is woven the symbolism of the Indian religion? Is this religion to be rejected as idolatry, or is it merely art? In Guatemala the Catholic church has gone so far by way of accommodation that it permits the native witch-doctor to perform his rites on the very steps of the cathedral, and then he comes inside the door and bows to the Virgin Mary. Surely this is too much. There is a point beyond which we cannot go. But if there is no accommodation, Christianity is unintelligible and cannot spread. If there is too much accommodation it will spread, but will no longer be Christianity.

Some of the martyrs tortured and executed near Altzey, 1529.

This is a problem not only for Mennonites but for all Christians. How shall we determine what is the true core? Zwingli uttered a sound word when he said, "We will test everything by the touchstone of Paul and the fire of the gospel." In other words, we must go back to the Biblical norm.

Revaluating the Witness

At the same time our own particular Christian heritage is a guide, and Mennonites do well continually to reassess what is essential in their historic witness. This requires an acquaintance with the sources and an awareness of the continuing tradition. This is easier for groups like the Hutterites who are isolated, who continue to live in the sixteenth century, who still speak the language of their beginnings, and therefore can read their own historical books and chronicles. It becomes harder for Mennonites in this country who have dropped the German language, who have adjusted to the environment by becoming only an English-speaking community, and therefore are no longer in the position to read their own source books in the original tongues. What can be done about this? The answer is that, as in the case of the Bible, some people must acquire the necessary tools. Some must learn Greek, and Hebrew, and some should master sixteenth-century German. One would hope that in every generation of a college like Bethel there would be a student here, a student there who would become acquainted with German and Dutch—the works of Menno are in Dutch;—and Latin—the works of Grebel are in Latin, and all the edicts against the Anabaptists. A few in every generation should be able to handle the originals, and then their job is to make the material available in English.

The Menno Simons Lectureship may well contribute to this end. The editor of *Mennonite Life* spoke of a plan of bringing out perhaps ten volumes of source material with commentaries and introductions of Mennonite historical sources. This would be extremely valuable. Old materials must be continually recast in such fashion that they can be used. There is no point whatever in trying to translate everything which the pioneers wrote. Much of it is repetition. Some of it is conditioned by their own times. Some of it no longer speaks to our condition. One has to be selective and pick out of it that which is really relevant to our own situation. This, then, is to be no wooden revival of the past, but rather an attempt to recover a living spirit and make it available again to our own generation. Surely this will help us in determining at what points we can accommodate and at what points we must stand firm.

I would close by quoting these two texts which were the primary texts for all of the early Anabaptists because they contained the two points. One that the church must be a church of believers based on faith; a church that is pure; and the other that it must be a missionary church seeking to win all the world.

"He who believes and is baptized shall be saved," and this: "Go ye into all the world, baptize all creatures in the name of the Father, and of the Son, and of the Holy Ghost."

At the Menno Simons Lectures, 1953. Left to right, Ed. G. Kaufman, D. C. Wedel, S. J. Goering, H. R. Schmidt, C. Krahn, and Roland H. Bainton.

Mennonite Research in Progress

BY JOHN F. SCHMIDT AND MELVIN GINGERICH

EADERS are advised to check precious reports appearing in April issues of past years for a more complete picture of Anabaptist and Mennonite re- h and writings. Projects previously mentioned are rule not repeated in this issue.

his year's Menno Simons Lectures at Bethel Col- were presented by Wilhelm Pauck, well-known h historian, formerly of Chicago Theological Semi- now of Union Theological Seminary. His series was ed, "The Reformers and the Anabaptists," (How influenced each other). In his final lecture he treated ubject, "The Anabaptists in the Light of Protestant ory." Next year's lectures will be given by Franklin Littell, author of "The Anabaptist View of the ch," Littell is now working with church groups in many.

here is continuing interest in the Mennonites as sub- of fiction. Barbara (Mrs. Don E.) Smucker has en a children's book dealing with the movement of nonite refugees from Berlin to Paraguay in 1947. Olin ert is gathering materials for a fictional biography of hard Warkentin (Wichita University).

he Mennonite Research Foundation, of Goshen, In- a, announces the completion of projects on "Men- nite Income and Giving" and "Mennonite Outreach y." The Conrad Grebel Lectures were given by Milo- ffman, Hesston College, on the subject of "Steward- " G. F. Hershberger has completed, *The History of Relief Work of the Mennonite Church.*

he manuscript for the *Youth Hymnary,* edited by Les- Hostetler, is in its final stages. The General Conference nonite Church is also publishing a series of "Junior ram and Lesson Helps," edited by Joanna Andres. units, "Through the Year," by Helen Hiebert Mueller, "We Would See Jesus," by Anna Yoder, have just published. The Editorial Committee of the Con- ce is conducting an extensive research on graded rials for the church school. M. S. Harder's, *Educa- Among the Mennonites* is being prepared for the er. *The Story of Bethel College,* by the late P. J. el, has been brought up to date by Ed. G. Kaufman is now in the final stages of printing.

ohn A. Hostetler and Cornelius Krahn have both awarded Fulbright scholarships; Hostetler is at Hei- rg University making a study of Mennonite com- ity life in Palatinate, while Krahn is in Netherlands making a study of the contribu- s of the Dutch Mennonites in the realm of religious ght and social institutions. Several persons are now king on congregational and regional church histories. Harley Stucky and Mrs. P. S. Goertz have written a history of the Bethel College (North Newton, Kansas) Mennonite Church. Stucky has received an assignment from the Kansas Centennial Commission to write a chapter on the various church groups in Kansas of German cultural background. Helen B. Shipley is completing her thesis on "The Migration of the Mennonites from Russia, 1873-83, and their Settlement in Kansas" (University of Minnesota).

Robert Kreider, dean-elect of Bluffton College, received his Ph.D. in history from the University of Chicago. His dissertation concerned the relation of the Swiss Anabaptists to the state. Paul Peachey, now on the faculty of Eastern Mennonite College, received his Ph.D. degree from the University of Zurich. His dissertation dealt with the social and economic status of the early Swiss Anabaptists. Gerhard Goeters has completed his doctor's dissertation (University of Zürich) on Ludwig Haetzer and Irvin B. Horst is working on his doctor's dissertation on the influence of the continental Anabaptists on the English dissenters.

Orland Grieser, Wauseon, Ohio, is working on the history of the northwestern Ohio Mennonite churches. Ira Thut, West Liberty, Ohio, is working on a history of the South Union Church. George G. Thielman, Guilford College, North Carolina, is writing a dissertation on, "Mennonites as an Ethnic Group in Relation to the Canadian State and Society," (Western Reserve University). Frank C. Peters, president elect of Tabor College, Hillsboro, Kansas, is working on "The Ban in the Life and Writings of Menno Simons." (University of Toronto). Rosella (Mrs. Harold) Duerksen is writing a dissertation on the hymnology of the sixteenth century Anabaptists (Union Theological Seminary).

The material for Vol. I and part of Vol. II of the *Mennonite Encyclopedia* is in the hands of the printers. Practically all of Vol. I is in gally proofs. The first 550 of the 750 pages to appear in Vol. I are now in page proofs. Vol. I will cover the letters A-C.

You may perform a much-appreciated service by donating a subscription to *Mennonite Life* to your community library, hospital, or old people's home. If these institutions in your community are already receiving *Mennonite Life,* we shall be happy to suggest institutions that are now not receiving it.

Mennonite Life
North Newton, Kansas

Mennonite Bibliography, 1953

BY MELVIN GINGERICH, JOHN F. SCHMIDT AND C. KRAHN

The *Mennonite Bibliography* is published annually in the April issue of Mennonite Life. It cointains a list of books, pamphlets, and articles that deal with Mennonite life and principles.

The magazine articles are restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

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Books in Review

Nonresistance

War, Peace, and Nonresistance, by Guy Franklin Hershberger. Scottdale, Pa.: Herald Press. Revised Edition, 1953. 375 pp. $3.50.

When the first edition of this famous work appeared, Donovan E. Smucker made the comment that: "Guy Hershberger has given us a systematic sourcebook and compendium of 'Anabaptist Vision' in relation to the great teaching of nonresistance. If every Mennonite could read this book in one hand while studying the Holy Bible in the other, our church, through the Grace of God, might re-experience the evangelical triumphs of four hundred years ago." No more appropriate words could be spoken of the revised edition, which in readability, appearance, conciseness, and up-to-dateness surpasses the first edition.

This reviewer whole-heartedly commends this book to the reading public, be it laity or clerical, Mennonite or non-Mennonite, scholarly or otherwise, because it calls attention to a Biblical doctrine which is too often forgotten in this secular and nationalistic age fraught with the problems of power politics; because it insists, and rightly so, that all of life be brought under the Lordship of God as revealed in Christ; and because in his presentation, the author has produced a volume that is rich in documentation, extensive in its bibliography at the end of each chapter, direct and straightforward in style, hence making it unusually readable; and finally, because it presents a balanced treatment, in giving both the Biblical basis of nonresistance and the historical experience of the church, and of the Anabaptist-Mennonites in particular, on the matter of peace and war. This volume has been serving all of the Mennonite persuasions, as a standard history and interpretation of nonresistance as understood and practiced by the Mennonites. The title of the book is therefore somewhat anomalous and should be changed to read, "THE DOCTRINE OF NONRESISTANCE, as Understood and Practiced by the Anabaptist-Mennonites in the Light of the Gospel."

Hershberger finds it difficult to understand those who would relegate New Testament ethics, which would include nonresistance, to some future millennium, or those who distinguish between the Gospel, which they speak of as the doctrine of salvation, and the ethical teachings

e New Testament. He insists, and rightly so, that ospel makes no such artificial distinction. Yet, some e will find it somewhat difficult to go as far as berger did, when he says:

What is the Gospel? It is the story of the redemptive work of Christ which makes men to be ons of God with a mind like that of Christ, constraining them to be humble, loving, blameless, harmless, peaceful, and nonresistant. All of this, and not a part of it, is the Gospel. The preacher who omits the doctrine of love and nonresistance from his sermons is not preaching the Gospel as it is given n the New Testament. Nonresistance is not something added to the Gospel. It is an integral part of the Gospel, and when it is omitted that which remains is something far less than the Gospel. (p. 60)

Chapter VII he deals with the Mennonite peace relief witness, which is the record of a positive pro- to relieve human suffering. This chapter was ensed, since most of the material dealing with the C. is ably covered in John D. Unruh's *In the Name hrist*. Of special interest here is the new material on evival of interest in nonresistance among European nonites and also a consciousness of the responsibility romote and practice this doctrine among Mennonite erts in the mission fields of Asia, Africa, and Latin rica.

hapter VIII is a discussion of the relation of a Chris- to the state. Hershberger despairs of the world and fore expects it to operate on a low ethical standard, hence Mennonites must be extremely careful about cipation. Certainly there are some functions which esistant Christians cannot engage in and remain istent, but perhaps there are other areas where we t to play a more positive and responsible role than ggested in this account.

Hershberger differentiates the Anabaptist-Mennonite tion from that of the liberal pacifist and the militar- fundamentalist. The distinction is entirely proper must be made; however it is somewhat incongruous laim credit for the growing interest in pacifism, then to chide and repudiate the entire movement use it does not sufficiently emphasize a particular of nonresistance. There is much to be said for hberger's position that an aggressive program tends e coercive; and yet we must maintain a balance be- n Matthew 5:9 "Blessed are the Peacemakers" and thew 5:39 "But I say unto you, That ye resist not " The former more active position is represented ewhat by Culbert G. Rutenber's *The Dagger and the s*, and the latter more passive position is represented Hershberger's presentation.

Fortunately, Chapter X reveals that the author is erned with the social implications of Biblical non- tance. In the community, between races and other oles, in industry, agriculture, and labor, in all of life, hberger is concerned that the spirit of Christian herhood govern human relations. He concludes that cannot be stressed too strongly that in this twentieth ury the nonresistant Christian, and the nonresistant rch, must have a keen social conscience." (p. 230).

One source of confusion in the book to which atten- should be called lies in the fact that the author does distinguish between Mennonite groups. It is one thing speak of the Anabaptist-Mennonite tradition, or to k of nonresistance as it is understood by the Men- ites, but it is quite another to speak of Mennonite sions or the Mennonite witness, when he really means d) Mennonite missions or the (Old) Mennonite wit-

To have raised a few questions during the course of this review, does not at all detract from the merit of the book, which is a classic in its own right and I hope, that in this case, is one that will be read widely.

Bethel College —Harley J. Stucky

Pennsylvania

Blue Hills and Shoofly Pie, by Ann Hark. Philadelphia: J. B. Lippincott Company, 1952. 284 pp. (Illustrated). $3.75.

Ann Hark, author of various books about the Pennsylvania Dutch, was a newspaper feature writer before she turned to writing books. She knows how to spot a good story, and tell it in a highly interesting way. In *Blue Hills and Shoofly Pie* Miss Hark recounts in the breezy, informal style of the feature writer some of her observations of the Pennsylvania Dutch, together with the Pennsylvania Dutch lore she collected, while living in Mt. Gretna, Lebanon County, Pennsylvania.

The book has twelve chapters, one for each month of the year, with an appropriate black and white drawing at the beginning of each one. Word pictures of the Pennsylvania countryside at different seasons stand out vivid and detailed.

Along with descriptions of threshing day, apple butter boiling, rug making, and old time potters working at their wheels and kilns, the author tells stories of historical and legendary figures of Pennsylvania. These stories of the past and present are mixed together in the order she discovered them; no historical or geographical pattern is followed. This tends to produce constant surprise for the reader, and occasionally some confusion, as the various sub-divisions of the chapters often bear little relationship to each other. Indian fighting pioneers are presented side by side with the nonresistant sects of today, although the latter are not descended from the former.

The emphasis of the book is purely secular. The author visited an Amish-Mennonite singing, an Amish wedding, and a Dunker love-feast, but her observations are concerned mainly with the food and clothing and customs of the people. This is equally true of the chapter devoted to the Moravian celebration of Christmas and other holidays. The author's reminiscence of her childhood in Bethlehem is heart-warming and mouth-watering. But if there was any spiritual significance to the festivals, it is lost on the reader.

The Pennsylvania Dutch will want to read *Blue Hills and Shoofly Pie* to see themselves as others see them. They will often laugh with Miss Hark, but sometimes will suspect that she is laughing at them too! Those unacquainted with the Pennsylvania Dutch will find the book even more fascinating, because the story will not be colored by personal bias. However, the picture presented of the Pennsylvania Dutch is fragmentary and by no means representative of the cross section of people met in Pennsylvania Dutch country.

Blue Hills and Shoofly Pie is a good book to read in addition to other books about the Pennsylvania Dutch, just as a catchy feature story is good reading in addition to the regular, commonplace news of the day.

Lancaster, Pa. —Esther Eby Glass

Paraguay

Mennonite Settlements in the Paraguayan Chaco, by Annemarie Elisabeth Krause, Chicago, Illinois: The University of Chicago, 1952. 143 pp. $3.00

This is an offset copy of a Ph.D. thesis submitted to the Division of Physical Science in the University of Chicago in the Department of Geography. This valuable

book is written by a specialist in the field of geography and therefore with the expert eyes and the objective attitude of a scientist. Yet it is so clearly and interestingly written and illuminated with fifty-nine photographs and an abundance of charts and tables that the layman can fully understand and thoroughly appreciate the subject matter being discussed. The photographs are among the best that have appeared of Mennonite life in the Chaco.

Those who are Mennonites and have a special interest in the Chaco colonies owe a special debt of gratitude to Dr. Krause for selecting the Mennonite settlements for her field of inquiry. The findings of her research cannot be measured in dollar value but actually these findings can be the basis of future planning in the Chaco that will be worth thousands of dollars in the years to come. In addition to the photographs and charts are a series of twenty-two tables dealing with a wide variety of geographic factors such as average temperature and precipitation in the various colonies at different times of the year. The value of these are enhanced by comparisons with typical regions in the United States. These tables also include references to population, agricultural products and industry.

Of outstanding value also are the four larger maps included in a pocket on the cover of the book. One is a map of the land use of Lichtfelde, a typical village in Colony Fernheim. A second enclosure includes a newly-drawn map of the three Chaco colonies with location of the village, the military outposts of the Paraguayans, cattle ranches and the roads and streams in the colonies. A third map is a detailed village plan and land use outline of the city of Filadelfia. The fourth enclosure is an outline map of the northern part of the Chaco showing the Mennonite colonies in their larger geographic setting. An outline of Paraguay with the colonies in bold type is placed in an inset in this outline.

The outstanding contribution of Dr. Krause's study is her careful reporting on weather conditions, rainfall, wind directions and soil description. North American Mennonites who want to familiarize themselves with this phase of the Chaco will find no other source in English that can answer their problems as well as this little volume. It is fortunate that there are those among the Mennonites in Paraguay and the Mennonite Central Committee representatives working there who can read English and thus make use of these valuable materials.

This reviewer heartily concurs with the author's general conclusion and shares her appreciation for the achievements of the Chaco colonists. The reader is impressed with the need for improved transportation, continued experimentation in agriculture and industry and the finding of profitable markets for farm products after reading this study, as has been the case in almost every other study that has been done in these colonies.

Bethel College —J. W. Fretz

The People of Menno in Groningen

Menno's Volk in Groningen, by H. Dassel Sr. Groningen: Firma H. Schut, 1952. 105 pp. (Illustrated).

Not many European congregations are composed of Mennonites of both Swiss and Dutch background. Not many can look back on an uninterrupted history of over four hundred years. And only one can claim that Menno Simons was ordained as leader of a shepherdless flock within its precinct. The Mennonite congregation that claims this is located in Groningen, The Netherlands. In three chapters the author, the archivist of the congregation, presents its history.

Of particular interest to American readers will be the fact that before locating in Russia some of our congregations such as the Alexanderwohl Mennonite Church and its branches once belonged to the *Groninger Oude Vlamingen* (Old Flemish), thus belonging to the same "Conference." The book relates about these contacts. When in the beginning of the 18th century some Swiss Mennonites and Amish reached Holland because of severe persecution in their homeland they settled in and near Groningen. Their history, list of ministers, etc. are recorded in the book as well as their complete adjustment to the Dutch environment and their merging with the present congregation. Changes in spiritual and cultural outlook, splits and unions, and developments in religious practices are interesting features of *Menno's Volk in Groningen.*

Bethel College —C. Krahn

OUR YOUTH —Continued from page 79

ence will continue to be felt. An important phase of this program is that the period of service is generally limited to a maximum of two or three years. This places a strong emphasis on the importance of the effect of this service on the individual. As he returns from service he will help to bring about in our church constituency a greater consciousness and a fuller realization of the suffering and the hopelessness found in a sin-sick world. Then also, in contrast, people will see our own spiritual opportunities and our abundance of material wealth which we so often take for granted.

It is the hope that as these workers return, our church laity may be awakened to the responsibility resting upon each individual Christian. We need Christian men and women who will dedicate their energies to the recovery and salvation of all men—who will take their Christian vocation as seriously as they take their regular vocation. We read in Luke 2:10, "I bring you good tidings of great joy, which shall be *all* people."

"So far as Christian faith is concerned, the practical handle in our times is lay religion. If in the average church we should suddenly take seriously the notion that every lay member, man or woman, is really a minister of Christ, we could have something like a revolution in a very short time," says Elton Trueblood in his book, *Your Other Vocation.*

It is not of any special significance to say that we are living in an exceptionally hard and troubled world, because it seems that each year this same cry comes to us from voices all around us. Perhaps the facts are so but from the writer's limited observations and experience and by traveling in various parts of the world, it seems very clear that the majority of the world's peoples have never been more ready than today for an idea that will give them a new hope, a new purpose in life, a reason for living. In recent generations millions have been disappointed in all kinds of isms, utopian ideas, false doctrines, false gods of power where peace, security, and happiness were sought but were not found. Our church in its program of relief, voluntary service, PAX, and missions offers to our youth of today a very real opportunity of sharing this peace, security, and happiness we have found in Christ Jesus.

MENNONITE LIFE

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Books in Brief

When You Date, by Esther Eby Glass. 32 pp. .35 ts; *Becoming Parents,* by H. Clair Amstutz. 87 pp. cents; *Christian Family Living,* by Alta Mae Erb. pp. Free, Scottdale, Pa.: Herald Press, 1952.

As part of a series on the problems of courtship and Christian home, planned by the Committee on Home erature of the (Old) Mennonite Church, these pocket- d booklets meet a real need in an area in which Men- ites with their historic emphasis upon the home have eal contribution to make.

When You Date, written for modern teen-agers by who understands them, catches interest and holds it, ing constructive counsel on intimate matters without nding "preachy."

Becoming Parents, written by a medical doctor of e experience, reflects deep insight into the emotional spiritual aspects of parenthood which are often omit- in books stressing the physical. Penetratingly heart- rching and down-to-earth in guidance it deserves wide ding.

Christian Family Living is a carefully selected anno- ed list of available books on various aspects of the istian home, classified according to subject, including pful descriptive and critical remarks to guide the spective buyer or reader, and giving information as price, size, and source.

Together with the three other booklets in this series ch are Wenger, *Clear Thinking about Courtship,* Am- tz, *So You're Going to be Married,* and Mumaw, *Liv- Happily Married,* these booklets should be widely tributed among Mennonites of all conference groups will undoubtedly find acceptance beyond Mennon- circles as well.

hel College —Erland Waltner

The Hertzler-Hartzler Family History, by Silas Hertz- ler. Berne, Indiana: Economy Printing Concern, Inc., 1952. 773 pp. Index. $5.25 from the author, Goshen College.

This book is essentially a revision of *A brief biographic memorial of Jacob Hertzler, and a complete genealogical family history* compiled by John Hertzler, Sr. and printed in 1885. While it took 279 small sized pages for this earlier work it took nearly three times as many larger pages for this new family record. A total of 27,791 descendants are listed in this new book while 2,354 were listed in the book of 75 years ago. For the author to complete this undertaking of revising this genealogy took many of his spare hours for the past 35 years.

Eight pages of history and illustrations introduce the genealogy itself. The system of numbering is the same system that was used in the Hostetler genealogies. One can easily locate families and their connections through this method. The entry itself gives: complete name, dates of birth, marriage and death, name and dates of birth and death of marriage partner, the parents of the marriage partner, occupation, address, and names and dates of birth of children. This system is followed consistently from the immigrant ancestor, Jacob Hertzler who was born in Switzerland in 1703, through his ten generations of descendants. Thirteen tables in the rear of the volume give much interesting statistical information, including a summary of occupations represented, denominations represented and geographical location. An excellent index gives the key to locating individual families.

For the person contemplating the compiling of a family history this volume affords an excellent pattern. Each family listed should possess a copy of this fine study.

Bluffton College —Delbert L. Gratz

Subscription Price $2.00 per year

Address: Mennonite Life, North Newton, Kansas

The Enduring Witness

The Hutterites have achieved their success in the United States and Canada by abandoning the missionary command, and they have been able to preserve the ancient pattern because of the isolation. The Mennonites have been more concerned to maintain the missionary emphasis, and have had a greater concern to reach out to the society round about, and thereby they have been modified.

Now this is a problem not only for Mennonites and Hutterites but for all Christians. This is the situation which confronts any missionary Christianity because there is no possibility of carrying the gospel to other people without some kind of accommodation. One has at least to make the accommodation of language if people are going to understand it, and if the gospel be recast entirely in another language there is a certain breaking of continuity. The message has to be rethought and said in new terms, and those very terms may change the meaning. Likewise there has to be a certain accommodation to culture. This raises the question of how far can you go.

There is a point beyond which we cannot go. But if there is no accommodation, Christianity is unintelligible and cannot spread. If there is too much accommodation it will spread, but will no longer be Christianity. How shall we determine what is the true core? Zwingli uttered a sound word when he said, "We will test everything by the touchstone of Paul and the fire of the gospel." In other words we must go back to the Biblical norm.

From Roland H. Bainton's Menno Simons' lecture, "The Enduring Witness."